



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06924794 2





RND
Murray



Joseph Lincoln Warner
Jan'y 24 - 1828







KEY
Joseph L. Sumner
TO
1828
THE EXERCISES

ADAPTED TO

MURRAY'S ENGLISH GRAMMAR.

CALCULATED

TO ENABLE PRIVATE LEARNERS TO BECOME
THEIR OWN INSTRUCTORS, IN

GRAMMAR AND COMPOSITION.

—000—
BY LINDLEY MURRAY.
—000—

FROM THE STEREOTYPE EDITION, WITH THE
AUTHOR'S LATEST CORRECTIONS.

—
PORTLAND :
PUBLISHED BY WILLIAM HYDE.
1823.



THE author of this work, and of the books connected with it, thinks it is incumbent upon him to make some apology for the variations which are to be found in the different editions. The infirm state of his health; his numerous occupations; and the quick succession of new editions of his *English Grammar, English Exercises, and Key to the Exercises*, prevented him from giving these books, at an early period of their publication, all the improvements which he had contemplated, or which had been occasionally suggested to him. The successive additions and improvements which these works have received, and which sometimes occasioned a want of correspondence amongst them, must certainly have been productive of inconvenience or expense, to many persons who had purchased the earlier editions. This, though the author regretted the circumstance, was, for the reasons alleged, unavoidable. — He must either have suppressed the improvements entirely, or have inserted them gradually as the new editions appeared; but as he conceived them to be of considerable importance, he could not think it warrantable to omit them; and the approbation of the public has confirmed him in the propriety of this decision.

It is with particular satisfaction that the author can now state, that the additions and alterations which he had in view are completed.



KEY
TO THE
EXERCISES:
*PART II.**

ORTHOGRAPHY.

CHAP. I.

Containing corrections of the false ORTHOGRAPHY, arranged under the respective Rules.

RULE I.

Grammar, p. 35. Exercises, p. 42.

IT is no great merit to *spell* properly; but a great defect to do it incorrectly.

Jacob worshipped his Creator, leaning on the top of his *staff*.

We may place too little as well as too much, *stress* upon dreams.

Our manners should be neither *gross*, nor excessively refined.

* A regular explanation of the Exercises in Parsing would occupy a great portion of this volume; and, after all, would be of little use to the learner; a Key, to Part I. is therefore omitted, General directions respecting the mode of Parsing, may be seen in the last edition of the Grammar, page 195. If they are carefully studied, they will enable the learner to parse all the exercises.

41X1117

RULE II.

A *car* signifies a chariot of war, or a small carriage of burden.

In the names of *drugs* and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless *hum*
To him who, muses through the woods at noon.

The *fin* of a fish is the limb, by which he balances his body and moves in the water.

Many a *trap* is laid to ensnare the feet of youth.

Many thousand families are supported by the simple business of making *mats*.

RULE III.

Grammar, p. 35. Exercises, p. 43.

We should subject our *fancies* to the government of reason.

If thou art seeking for the living amongst the dead, thou *weariest* thyself in vain.

If we have *denied* ourselves sinful pleasures we shall be great gainers in the end.

We shall not be the *happier* for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not *dismayed* by poverty, afflictions, or death.

RULE IV.

Grammar, p. 35. Exercises, p. 43.

It is a great blessing to have a sound mind, *uninfluenced by fanciful* humours.

Common calamities and common blessings,
fall heavily upon the envious.



ORTHOGRAPHY.

5

The *comeliness* of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the *destroyers* of our own peace.

We may be *playful*, and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be *portrayed*.

RULE V.

When we bring the lawmaker into contempt, we have in effect *annulled* his laws.

By *deferring* our repentance, we accumulate our sorrows.

The pupils of a certain ancient philosopher, were not, during their first years of study, *permitted* to ask any questions.

We all have many *failings* and lapses to lament and recover.

There is no affliction with which we are *visited* that may not be improved to our advantage.

The Christian Lawgiver has *prohibited* many things, which the heathen philosophers allowed.

RULE VI.

Grammar, p. 36. Exercises, p. 44.

Restlessness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall *harmlessly* at the feet of virtue.

The road to the *blissful* regions, is as open, to the peasant as to the king.

A *chillness* or shivering of the body, generally *precedes* a fever.

To recommend virtue to others, our lights must shine brightly, not *dully*.

The silent stranger stood amaz'd to see
Contempt of wealth, and *wilful* poverty.

RULE VII.

The warmth of disputation, destroys that *sedateness* of mind which is necessary to discover truth.

All these with *ceaseless* praise his works behold,
Both day and night.

In all our reasonings our minds should be *sincerely* employed in the pursuit of truth.

Rude behaviour, and indecent language, are peculiarly *disgraceful* to youth of education.

The true worship of God is an important and *awful* service.

Wisdom alone is *truly* fair : folly only appears so.

RULE VIII.

Grammar, p. 36. Exercises, p. 46.

The study of the English language is making daily *advancement*.

A judicious *arrangement* of studies facilitates *improvement*.

To shun *allurements* is not hard,
To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

Every person and thing connected with self, is apt to appear good and *desirable* in our *eyes*.

Errors and misconduct are more excusable in *ignorant*, than in well-instructed persons.

The divine laws are not *reversible* by those of men.

Gratitude is a *forcible* and active principle in good and generous minds.

Our natural and involuntary defects of body, are not *chargeable* upon us.

We are made to be *serviceable* to others, as well as to ourselves.

RULE X.

An *obliging* and humble disposition, is totally unconnected with a servile and *cringing* humor.

By *solacing* the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labor and expense are lost upon a *dronish* spirit.

The inadvertences of youth may be excused, but *knavish* tricks should meet with severe reproof.

RULE XI.

Grammar, p. 86. Exercises, p. 47.

Love worketh no ill to our neighbor, and is the *fulfilling* of the law.

That which is sometimes expedient, is not *always* so.

We may be *hurtful* to others by our example, as well as by personal injuries.

Where diligence opens the door of the understanding, and impartiality keeps it, truth finds an entrance and a welcome too.

CHAP. II.

*Containing corrections of the false ORTHOGRAPHY,
promiscuously disposed.*

SECTION I.

Exercises, p: 48.

NEGLECT no *opportunity* of doing good.

No man can *steadily* build upon accidents.

How shall we keep, what sleeping or awake,

A weaker may *surprise*, a stronger take.

Neither time nor misfortunes should *erase*
the *remembrance* of a friend.

Moderation should preside, both in the *kitchen*
and the *parlour*.

Shall we *receive* good at the Divine hand,
and shall we not *receive* evil?

In many designs, we may *succeed* and be mis-
erable.

We should have *sense* and virtue enough to
recede from our demands, when they appear to
be *unreasonable*.

All our comforts *proceed* from the Father of
Goodness.

The ruin of a state is generally *preceded* by
an universal *degeneracy* of manners, and a con-
tempt of religion.

His father omitted nothing in his education,
that might render him virtuous and *useful*.

The daw in the fable was dressed in *pilfered*
ornaments.

A *favour* conferred with delicacy doubles the
obligation.



Promiscuous.) ORTHOGRAPHY.

9

They tempted their Creator, and *limited* the Holy One of *Israel*.

The precepts of a good education have often *recurred* in the time of need.

We are frequently *benefited* by what we have dreaded.

It is no great virtue to live *lovingly* with good-natured and meek persons.

The Christian religion gives a more *lovely* character of God, than any religion ever did.

Without *sinistrous* views, they are *dexterous* managers of their own interest.

Any thing *committed* to the trust and care of another, is a *deposit*.

Here *finish'd* he, and all that he had made
View'd and beheld ! All was *entirely* good.

It deserves our best *skill* to *inquire* into those rules, by which we may guide our *judgment*.

Food, *clothing*, and habitations, are the rewards of industry.

If we *lay* no restraint upon our lusts, no *control* upon our *appetites* and passions, they will hurry us into guilt and misery.

An *Independent* is one, who, in religious affairs, holds that every congregation is a *complete Church*.

Receive his *counsel* and *securely* move ;
Intrust thy fortune to the Power above.

Following life in *creatures* we *dissect*,
We lose it in the moment we detect.

The acknowledgment of our transgression
must precede the *forgiveness* of them.

Judicious *abridgments* often aid the *studies* of youth.

Examine how thy *humour* is *inclin'd*,
And which the *ruling* passion of thy mind.

——He *falters* at the question ;
His fears, his words, his looks declare him guilty.

Calico is a thin cloth made of cotton ; sometimes stained with lively *colours*.

To promote iniquity in others, is nearly the same as being the *actors* of it *ourselves*.

The *glazier's* business was unknown to the *ancients*.

The *antecedent*, in *grammar*, is the noun or pronoun to which the relative refers.

SECTION II.

Exercises, p. 50.

Be not *afraid* of the wicked : they are under the *control* of Providence. Consciousness of guilt may justly *affright* us.

Convey to others no *intelligence* which you would be ashamed to avow.

Many are weighed in the *balance*, and found wanting.

How many *disappointments* have, in their consequences, saved a man from ruin !

A *well-poised* mind makes a *cheerful* countenance.

A certain *householder* planted a *vineyard*, but the *men employed* in it made *ungrateful returns*.

Let us show diligence in every laudable *undertaking*.



Promiscuous.) ORTHOGRAPHY.

11

Cinnamon is the fragrant bark of a low tree in the island of Ceylon.

A ram will *butt* with his head, though he be brought up tame, and never saw the action.

We *perceive* a piece of silver in a *basin*, when water is poured on it, though we could not discover it before.

Virtue *embalms* the memory of the good.

The king of Great Britain is a *limited* monarch, and the *British* nation are a free people.

The *physician* may *dispense* the *medicine*, but providence alone can bless it.

In many *pursuits*, we embark with pleasure and land sorrowfully.

Rocks, mountains, and caverns are of *indispensable* use, both to earth and to man.

The hive of a city or kingdom, is in the best condition, when *there* is the least *noise* or *buzz* in it.

The roughnesses found on our *entrance* into the paths of virtue and learning, grow smoother as we advance.

That which was once the most *beautiful* spot of Italy, *covered* with *palaces*, *embellished* by princes, and *celebrated* by poets, has now nothing to show but ruins.

Battering rams were *anciently* used to beat down the walls of a city.

Jockey signifies a man, who rides horses in a race, or who deals in horses.

The *harmlessness* of many animals, and the *enjoyment* which they have of life, should plead for them against cruel usage.

We may be very *busy* to no *useful* purpose.

We cannot plead in *abatement* of our guilt, that we are *ignorant* of our duty.

Genuine *charity*, how liberal soever it may be, will never *empoverish* ourselves. If we *sow* sparingly, we shall reap *accordingly*.

However *disagreeable*, we must resolutely perform our duty.

A fit of sickness is often a kind *chastisement* and *discipline*, to moderate our affection for the things of this life.

It is a *happiness* to young persons, when they are preserved from the snares of the world, as in a garden *enclosed*.

Health and peace, the most *valuable possessions*, are obtained at small *expense*.

Incense signifies perfumes exhaled by fire, and made use of in religious ceremonies.

True *happiness* is an *enemy* to pomp and noise.

Few *reflections* are more *distressing*, than those which we make on our own ingratitude.

There is an *inseparable connexion* between piety and virtue.

Many actions have a fair *complexion*, which have not sprung from virtue.

Which way soever we turn *ourselves*, we are *encountered* with *sensible* demonstrations of a Deity.

If we forsake the ways of virtue, we cannot *allege* any colour of ignorance, or want of *instruction*.

SECTION III.

Exercise, p. 53.

THERE are more *cultivators* of the earth, than of their own hearts.

Man is *encompassed* with dangers innumerable.

War is attended with *distressful* and *desolating* effects. It is *confessedly* the *scourge* of our *angry* passions.

The earth is the Lord's and the *fulness* thereof.

The harvest *truly* is plenteous, but the *laborers* are few.

The greater our *incitements* to evil, the greater will be our victory and reward.

We should not *encourage* persons to do what they *believe* to be wrong.

Virtue is placed between two *extremes*, which are both equally *blamable*.

We should continually have the *goal* in our view, which would direct us in the race.

The *gaols* were forced open, and the prisoners set free.

It cannot be said that we are *charitable donors*, when our gifts proceed from selfish motives.

Strait is the gate and narrow the way, that leads to life eternal.

Integrity leads us *straight* forward, disdaining all *doublings* and crooked paths.

Licentiousness and crimes pave the way to ruin.

Words are the *counters* of wise men, but the *money* of fools.

Recompense to no man evil for evil.

He was an excellent person ; a *mirror* of ancient faith in early youth.

Meekness *controls* our angry passions : *candour* our severe judgments.

He is not only a *descendant* from pious *ancestors*, but an *inheritor* too of their virtues.

A *dispensary* is the place where medicines are dispensed : a *dispensatory* is a book in which the composition of them is described.

Faithfulness and judgment are peculiarly *requisite* in *testimentary* executors.

To be *faithful* among the faithless, argues great strength of *principle*.

Mountains appear to be like so many wens or *unnatural protuberances* on the face of the earth.

In some places the sea *encroaches* upon the land ; in others, the land upon the sea.

Philosophers agreed in *despising* riches, as the *encumbrances* of life.

Wars are regulated *robberies* and *piracies*.

Fishes *increase* more than beasts or birds, as appears from their *numerous spawn*.

The *pyramids* of Egypt have stood more than three thousand years.

Precepts have small influence, when not *enforced* by example.

How has kind Heaven adorn'd the happy land,
And scatter'd blessings with a *wasteful* hand.

A friend *exaggerates* a man's virtues, an enemy *inflames* his crimes.

A witty and humorous vein has often produced *enemies*.



Promiscuous.) ORTHOGRAPHY. 15

Neither pleasure nor *business* should engross our time and affections ; proper seasons should be allotted for retirement.

It is laudable to *inquire* before we determine.

Many have been visited with afflictions, who have not profited by them.

We may be *successful*, and yet disappointed.

SECTION IV.

Exercises, p. 55.

The experience of want *enhances* the value of plenty.

To maintain opinions *stiffly*, is no evidence of their truth, or of our moderation.

Hoarhound has been famous for its medicinal qualities : but it is now little used.

The wicked are often *insnared* in the trap which they lay for others.

It is hard to say what diseases are curable ; they are all under the *guidance* of Heaven.

Instructors should not only be skilful in those sciences which they teach ; but have skill in the method of teaching, and patience in the practice.

Science strengthens and *enlarges* the minds of men.

A steady mind may receive *counsel* ; but there is no hold on a *changeable* humour.

We may *inure ourselves* by custom, to bear the extremities of weather without injury.

Excessive *merriment* is the parent of grief.

Air is sensible to the touch by its motion, and by its resistance to bodies moved in it.

A polite address is sometimes the *cloak* of malice.

To *practice* virtue is the sure way to love it.

Many things are *plausible* in theory, which fail in *practice*.

Learning and *knowledge* must be attained by slow degrees : and are the reward only of *diligence* and patience.

We should study to live *peaceably* with all men,

A soul that can *securely* death defy,
And count it nature's *privilege* to die.

Whatever promotes the interest of the soul, is also *conductive* to our present felicity.

Let not the *sternness* of virtue *affright* us ; she will soon become *amiable*.

The *spacious* firmament on high,
With all the blue *etherial* sky,
And spangled heavens, a *shining* frame,
Their great *Original* proclaim.

Passion is the *drunkenness* of the mind : it *supercedes* the workings of reason.

If we are sincere, we may be assured of an advocate to *intereede* for us.

We ought not to consider the *increase* of another's reputation, as a *diminution* of our own.

The *rheumatism* is a painful distemper, supposed to *proceed* from acrid *humours*.

The beautiful and accomplished are too apt to study *behavior* rather than virtue.

The *peasant's* cabin contains as much content as the *sovereign's* palace.

True valour protects the feeble, and *humbles* the *oppressor*.



Promiscuous.) ORTHOGRAPHY. 17

David, the son of Jesse, was a wise and val-
iant man.

Prophecies and miracles proclaimed Jesus
Christ to be *Saviour* of the world.

Esau sold his birth-right for a *savoury* mess
of pottage.

A regular and *virtuous* education is an *inesti-
mable* blessing.

Honour and shame from no condition rise :

Act well your part, there all the *honour* lies.

The *rigour* of monkish *discipline* often con-
ceals great depravity of heart.

We should recollect, that however *favoura-
ble* we may be to ourselves, we are *rigorously*
examined by others.

SECTION 5.

Exercises, p. 57.

Virtue can render youth, as well as old age,
honourable.

Rumour often tells false tales.

Weak minds are *ruffled* by *trifling* things.

The *cabbage tree* is very common in the Car-
ribbee islands, where it grows to a prodigious
height.

Visit the sick, feed the hungry, *clothe* the na-
ked.

His smiles and tears are too *artificial* to be
relied on.

The most *essential* virtues of a christian, are
love to God, and benevolence to man.

We should be *cheerful* without levity.

A *calender* signifies a register of the year

and a *calender*, a press in which clothiers smooth their cloth.

Integrity and hope are the sure *palliatives* of sorrow.

Chamomile is an *odoriferous* plant, and possesses considerable *medicinal* virtues.

The *gaiety* of youth should be tempered by the precepts of age.

Certainty, even on *distressful* occasions, is sometimes more *eligible* than *suspense*.

Still green with bays each *ancient altar* stands,
Above the reach of *sacrilegious* hands.

The most acceptable *sacrifice* is that of a contrite and humble heart.

We are accountable for whatever we *patronize* in others.

It marks a savage disposition to *torture* animals, to make them smart and *agenize* for our diversion.

The edge of *cloth*, where it is closed by complicating the threads, is called the *selvage*.

Souchong tea and *Turkey* coffee were his *favorite* beverage ; *chocolate* he seldom drank.

The guilty mind cannot avoid many *melancholy* apprehensions.

If we injure others, we must expect *retaliation*.

Let every man be fully *persuaded* in his own mind.

Peace and honour are the *sheaves* of virtue's harvest.

The black earth, every where obvious on the surface of the ground, we call mould.

The Roman *pontiff* claims to be the supreme head of the church on earth.



Promiscuous.) ORTHOGRAPHY. 19

High seasoned food *vitiates* the *palate*, and occasions a disrelish for plain fare.

The conscious *receiver* is as bad as the thief.

Alexander, the *conqueror* of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the *Creator* but the *Ruler* and *Preserver* of the world.

Honest *endeavors*, if persevered in, will finally be successful.

He who dies for religion is a martyr, he who suffers for it, is a *confessor*.

In the *paroxysm* of passion, we sometimes give occasion for a life of *repentance*.

The mist which *envelopes* many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a *hoarseness*, or by *viscous phlegm*.

The *desert* shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the *dessert*.

We traversed the *flowery* fields, till the falling dews admonished us to return.

SECTION 6.

Exercises, p. 59.

There is frequently a worm at the root of our most *flourishing* condition.

The stalk of *ivy* is rough, and not *fragile*.

The roof is vaulted, and *distils* fresh water from every part of it.

Our *imperfections* are discernible by others, when we think they are concealed.

They think they shall be *heard* for their much speaking.

True *criticism* is not a captious, but a liberal art.

Integrity is our best *defence* against the evils of life.

No circumstance can *licence* evil, or *dispense* with the rules of virtue.

We may be *cyphers* in the world's estimation, whilst we are advancing our own and others' value.

The path of *virtue* is the path of peace.

A *diphthong* is the *coalition* of two vowels to form one sound.

However *forcible* our temptations, they may be resisted.

I *acknowledge* my transgression : and my sin is ever before me.

The college of cardinals are the *electors* of the pope.

He had no *colourable* excuse to palliate his conduct.

Thy *humourous* vein, thy pleasing folly,
Lie all neglected, all forgot.

If we are so conceited as *obstinately* to reject all advice, we must expect a *derelection* of friends.

Chronology is the science of *computing* and *adjusting* the periods of time.

In groves we live and *lie* on mossy beds,
By *chrysalstreams* that murmur through the meads.

It is a secret cowardice which induces us to *compliment* the vices of our superiors, to applaud the *libertine*, and laugh with the profane.



The lark each morning waked me with her *sprightly* lay.

There are no fewer than thirty-two species of the *lily*.

We owe it to our *visitors* as well as ourselves, to entertain them with useful and *sensible* conversation.

Sponsors are those who become sureties for the children's education in the Christian faith.

The *warrior's* fame is often purchased by the blood of thousands.

Hope *exhilarates* the mind, and is the grand *elixir* under all the evils of life.

The *incense* of gratitude, whilst it expresses our duty, and *honours* our *benefactor*, perfumes and *regales*, ourselves.

PART III.

SYNTAX.

CHAPTER I.

Containing corrections of false SYNTAX, arranged under the Rules.

RULE I.

Grammar, p. 126. Exercises, p. 61.

DISAPPOINTMENTS *sink* the heart of man ; but the renewal of hope *gives* consolation.

The smiles that encourage severity of judgment, *hide* malice and insincerity.

He dares not act contrary to his instructions.

Fifty pounds of wheat contain forty pounds of flour.

The mechanism of clocks and watches *was* totally unknown a few centuries ago.

The number of the inhabitants of Great-Britain and Ireland *does* not exceed sixteen millions.

Nothing but vain and foolish pursuits *delights* some persons.

A variety of pleasing objects *charms* the eye.

So much ability and merit *is* seldom found.

In the conduct of Parmenio, a mixture of wisdom and folly *was* very conspicuous.

He is an author of more credit than Plutarch, or any other, that *writes* lives too hastily.

The inquisitive and curious *are* generally talkative.

Great pains *have* been taken to reconcile the parties.

I am sorry to say it, but there *were* more equivocators than one.

The sincere *are* always esteemed.

Have the goods been sold to advantage ? and *didst* thou embrace the proper season ?

There *are* many occasions in life, in which silence and simplicity *are* true wisdom.

The generous never *recount* minutely the actions they have done ; nor the prudent, those they will do.

He *needs* not proceed in such haste.

The business that related to ecclesiastical *meetings*, matters, and persons, *was* to be ordered according to the king's direction.

In him was happily blended true dignity with *softness* of manners.

The support of so many of his relations *was* a heavy tax upon his industry ; but thou *knowest* he paid it cheerfully.

What *avail* the best sentiments, if persons do not live suitably to them ?

Reconciliation *was* offered, on conditions as moderate as *were* consistent with a permanent union.

Not one of them whom thou *seest* clothed in purple, *is* completely happy.

And the fame of this person, and of his wonderful actions, *was* diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature *is* without limit.

In vain our flocks and fields increase our store,
When our abundance *makes* us wish for more.

Thou *shouldst* love thy neighbor as sincerely as thou *lovest* thyself.

Hast thou no better reason for censuring thy friend and companion ?

Thou who art the Author and Bestower of life, *canst* doubtless restore it also ; but whether thou *wilt* please to restore it or not, that thou only *knowest*.

O thou my voice inspire,
Who touch'd Isaiah's hallowed lips with fire.
" *Who touchest or didst touch.*"

Accept these grateful tears ; for thee they flow :
For thee that ever felt another's wo.
" *Didst feel.*"

Just to thy word, in every thought sincere ;
 Who knew no wish but what the world might ha
"Who knewest or didst know."

*The following examples are adapted to
 notes and observations, under RULE I.*

Grammar, p. 126. Exercises, p. 63.

1. To do unto all men, as we would t
 they, in similar circumstances, should do u
 us, *constitutes* the great principle of virtue

From a fear of the world's censure, to
 ashamed of the practice of precepts which
 heart approves and embraces, *marks* a fee
 and imperfect character.

The erroneous opinions which we form c
 cerning happiness and misery, *give rise* to
 the mistaken and dangerous passions that
broil our life.

To live soberly, righteously, and piously,
 required of all men.

That it is our duty to promote the purity
 our minds and bodies, to be just and kind
 our fellow-creatures, and to be pious and fai
 ful to Him that made us, *admits* not of a
 doubt in a rational and well-informed mind.

To be of a pure and humble mind, to ex
 cise benevolence towards others, to cultiv
 piety towards God, *are* the sure means of
 coming peaceful and happy.

It is an important truth, that religion, v
 religion, the religion of the heart, *is* the m
powerful auxiliary of reason, in waging v
with the passions, and promoting that sw
composure which constitutes the pecac of

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, *is* often overlooked; though it would be the ultimate wish of many, who, as far as we can judge, *deserve* it as much as ourselves.

All that *makes* a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike, the virtues which *form* the happiness, and the crimes which *occasion* the misery of mankind; *originate* in that silent and secret recess of thought, which *is* hidden from every human eye.

2. If the privileges to which he has an undoubted right, and *which* he has long enjoyed, should now be wrested from him, *it* would be flagrant injustice.

These curiosities we have imported from China, and *they* are similar to those which were some time ago brought from Africa.

Will martial flames forever fire thy mind,
And *wilt thou* never be to Heaven resign'd?

3. *When* two substances come together, and do not signify the same thing, the *first* of them must be in the genitive case.

Such is the constitution of men, *that* virtue, however it may be neglected for a time, *will* ultimately be acknowledged and respected.

4. The crown of virtue *are* peace and honour.

His chief occupation and enjoyment was controversy.

5. ————— *He* destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

————— *Whose* gray top
Shall tremble, *he* descending.

RULE II.

Grammer, p. 130. Exercises, p. 65.

Idleness and ignorance *are* the *parents* of
many vices.

Wisdom, virtue, happiness, *dwell* with the
golden mediocrity.

In unity *consists* the welfare and security of
every society.

Time and tide *wait* for no man.

His politeness and good disposition *were*, on
failure of their effect, entirely changed.

Patience and diligence, like faith, *remove*
mountains.

Humility and knowledge, with poor apparel
exceed pride and ignorance under costly at-
tire.

The planetary system, boundless space, and
the immense ocean, *affect* the mind with sen-
sations of astonishment.

Humility and love, whatever obscurities may
involve religious tenets, *constitute* the essence
of true religion.

Religion and virtue, our best support and
highest honor, *confer* on the mind principles
of noble independence.

What signify the counsel and care of pre-
ceptors, when youth think they have no need
of assistance?

The examples which follow are suited to the notes and observations under RULE II.

Grammar, p. 130. Exercises, p. 66.

1. Much *do* human pride and self-complacency require correction.

Luxurious living, and high pleasures, *beget* a languor and satiety that *destroy* all enjoyment.

Pride and self-sufficiency *stifle* sentiments of dependence on our Creator : levity and attachment to worldly pleasures, *destroy* the sense of gratitude to him.

2. Good order in our affairs, not mean savings, *produces* great profits.

The following treatise, together with those that accompany it *was* written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, *was* the *projector* of the revolution.

The religion of these people, as well as their customs and manners, *was* strangely misrepresented.

Virtue, joined to knowledge and wealth, *confers* great influence and respectability. But knowledge, with wealth united, if virtue is wanting, *has* a very limited influence, and *is* often depised.

That superficial scholar and critic, like some renowned critics of our own, *has* furnished most decisive proofs, that *he* knew not the characters of the Hebrew language.

The buildings of the institution have been

enlarged ; the expense of which, added to the increased price of provisions, *renders* it necessary to advance the terms of admission.

One, added to nineteen, *makes* twenty.—Better thus : one *and* nineteen *make* twenty.

What black despair, what horror, *fill* his mind !

3. Thou and the gardener, and the huntsman, must share the blame of this business amongst *you*.

My sister and I, as well as my brother, are daily employed in *our* respective occupations.

RULE III.

Grammar, p. 133. Exercises, p. 67.

Man's happiness, or misery, *is*, in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which *moves* merely as *it is* moved.

Despise no infirmity of mind or body, nor any condition of life : for *it is*, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays inattention or ill-humour, *is* certainly criminal.

There are many faults in spelling which neither analogy nor pronunciation *justifies*.

When sickness, infirmity, or reverse of fortune, *affects* us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that *constitutes* the worship of the Almighty.

A tart reply, a proneness to rebuke, or a



Rule 4.)

SYNTAX.

29

captious and contradictory spirit, *is* capable of imbittering domestic life, and of setting friends at variance.

The following sentences exemplify the notes and observations under RULE III.

Grammar, p. 133. Exercises, p. 66.

1. Either thou or I *am* greatly mistaken, in our judgment on this subject.

I or thou *art* the person who must undertake the business proposed.

2. One or both of the scholars *were* present at the transaction.

Some parts of the ship and cargo *were* recovered ; but neither the captain, nor the sailors *were* saved.

Whether one person or more *than one* *were* concerned in the business, does not yet appear.

The deceitfulness of riches, or the cares of this life, *have* choked the seeds of virtue in many a promising mind.

RULE IV.

Grammar, p. 134. Exercises, p. 68.

The people *rejoice* in that which should give *them* sorrow.

The flock, and not the fleece, *is*, or ought to be the *object* of the shepherd's care.

The court *has* just ended, after having sat thro' the trial of a very long cause.

The crowd *was* so great, that the judges with difficulty made their way through *it*.

The corporation of York consists of a mayor, aldermen and a common council.

The British parliament *is* composed of king, lords and commons.

When the nation *complains*, the rulers should listen to *its* voice.

In the days of youth, the multitude eagerly *pursue* pleasure as *their* chief good.

The church *has* no power to inflict corporeal punishment.

The fleet *was* seen sailing up the channel.

The regiment *consists* of a thousand men.

The meeting *has* established several salutary regulations.

The council *were* not unanimous, and *they* separated without coming to any determination.

The fleet *are* all arrived and moored in safety.

These people *draw* near to me with their mouth and *honour* me with their lips, but their heart is far from me.

The committee *were* divided in *their* sentiments, and *they have* referred the business to the general meeting.

The committee *was* very full when this point was decided; and *its* judgment has not been called in question.

Why *does* this generation wish for greater evidence, when so much is already given.

The remnant of the people *was* persecuted with great severity.

Never *was* any people so much infatuated as the Jewish nation.

The shoal of herrings was of an immense extent.

No society *is* chargeable with the disapproved misconduct of particular members.

RULE. V.

Grammar, p. 135. Exercises, p. 70.

The exercise of reason appears as little in these sportsmen, as in the beasts *which* they sometimes hunt.

They *who* seek wisdom will certainly find *her*.

The male amongst birds seems to discover no beauty, but in the colour of *his* species.

Take handfuls of ashes of the furnace, and let Moses sprinkle *them* towards heaven, in the sight of Pharaoh; and *they* shall become small dust.

Rebecca took goodly rayment, which *was* with her in the house, and put *it* upon Jacob.

The wheel killed another man, *who* is the sixth *that has* lost *his* life, by this means.

The fair sex, whose task is not to mingle in the labors of public life, *have* *their* own part assigned *them* to act.

The Hercules *ship* of war foundered at sea; *she* overset, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of *its* thoughts.

What is the reason that our language is less refined than *that* of Italy, Spain or France?

I do not think any one should incur censure for being tender of *his* reputation.

Thou who hast been a witness of the fact *canst* give an account of it.

In religious concerns, or *those which are* conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what *has* been here premised, *is* the conjecture of Dryden.

Thou great first cause, least understood !

Who all my sense confin'd

To know but this, that thou art good,

And that myself am blind :

Yet gave me in this dark estate, &c.

"*Confin'dst or didst confine :*" "*Gav'st or didst give.*"

What art thou, speak, that on designs unknown

While others sleep, thus range the camp alone

"*Range'st or dost range.*"

The following examples are adapted to the notes and observations under RULE V.

Grammar, p. 135. Exercises, p. 71.

1. Whoever entertains such an opinion, judges erroneously.

The cares of this world often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, often improve us.

2. Moses was the meekest man *that* we read of in the Old Testament.

Humility is one of the most amiable virtues *that* we can possess.

They are the same persons *that* assisted us yesterday.

The men and things *that* he has studied have not improved his morals.

3. *How* beautiful soever they appear, they have no real merit.

In *what* light *soever* we view him, his conduct will bear inspection.

On *which* side *soever* they are contemplated, they appear to advantage.

How much *soever* he might despise the maxims of the king's administration, he kept a total silence on that subject.

4. Which of *those* two persons has most distinguished himself?

None more impatiently suffer injuries, than *they who* are most forward in doing them.

5. He would not be persuaded *that I was* not greatly in fault.

These commendations of his children appear to have been made in a *manner which is in some respects injudicious ; or, appear to be, in some respects, injudicious.*

6. He instructed and fed the crowds *that* surrounded him.

Sidney was one of the wisest and most active governors *that* Ireland had enjoyed for several years.

He was the ablest minister *that* James ever possessed.

The court, *which* gives currency to manners, ought to be exemplary.

I am happy in the friend *whom* I have long proved.

7. The child *that* we have just seen, is wholesomely fed, and not injured by bandages or clothing.

He is like a beast of prey, *that* destroys with out pity.

8. Having once disgusted him, he could never regain the favor of Nero, *whose name was but another word* for cruelty.

Flattery, *the nature of which* is to deceive and betray, should be avoided as the poisonous adder.

Which of these men came to his assistance?

9. *The king, who* had never before committed so unjust an action, dismissed his minister without any inquiry.

There are in the empire of China, millions of *people, whose* support is derived almost entirely from rice.

10. His continual endeavors to serve us, notwithstanding our ingratitude, *are remarkable.* Or—It is remarkable, *that he is continually endeavoring* to serve us, notwithstanding our ingratitude.

His assertion, *though paradoxical,* is indisputably true.

11. Ah! unhappy *thou,* who art deaf to the calls of duty, and of honour.

Oh! happy *us,* surrounded with so many blessings.

RULE VI.

Grammar, p. 139. Exercises, p. 73.

We are dependent on each other's assistance: *who* is there that can subsist by himself?

If he will not hear his best friend, *who* shall be sent to admonish him?

They, to whom much is given, will have much to answer for.

is not to be expected that they, *who*, in life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have labored to make us wise and good, are the persons *whom* we ought to love and respect, and *to whom* we ought to be useful.

These persons, *whom* conscience and virtue protect, may smile at the caprices of fortune; from the character of those *with whom* you associate, your own will be estimated.

That is the student *to whom* I gave the book *who*, I am persuaded, deserves it.

Of *whom* were the articles bought? Of a clerk; *him* who resides near the mansion.

Was any person besides the mercer present? Both *he* and his clerk.

To *whom* was the money paid? To the mercer and his clerk.

Who counted it? Both the clerk and *he*.

RULE VII.

Grammar, p. 141. Exercises, p. 74.

I acknowledge that I am the teacher, who maintain that sentiment, and maintain the propriety of such measures. Or—*that I, who adopt that sentiment, and maintain, &c.*

Thou art a friend that *has* often relieved me, and that has not deserted me now in the hour of peculiar need. Or—*Thou who hast relieved me, and who hast not, &c.*

That is the man who approves of wholesome

discipline, and who recommends it to others; but I am not a person who promotes useless severity, or who *objects* to mild and generous treatment.

I perceive that thou art a pupil, who possesses bright parts, but who *has* cultivated them but little.

Thou art he who *breathes* on the earth with the breath of spring, and who *covers* it with verdure and beauty.

I am the Lord thy God, who *teaches* thee to profit, and who *leads* thee by the way thou shouldst go.

Thou art the Lord who *didst choose* Abraham and broughtest him forth out of Ur of the Chaldees. Or—*Thou who didst choose Abraham, &c.*

RULE VIII.

Grammar, p. 141. Exercises, p. 75.

This kind of indulgence softens and injures the mind.

Instead of improving yourselves, you have been playing *these* two hours.

That sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty *feet* broad, and one hundred *fathoms* in depth.

How many *sorrows* should we avoid, if we were not so industrious to make them!

He saw one fifteen, or more than one, enter the garden.



The examples which follow are suited to the notes and observations under RULE VIII.

Grammar, p. 142. Exercises, p. 76.

I. ADJECTIVE PRONOUNS.

1. Charles was extravagant; and, by *this means*, became poor and despicable.

It was by *that* ungenerous *means* that he obtained his end.

Industry is the *means* of obtaining competency.

Though a promising measure, it is *a means* which I cannot adopt.

This person embraced every opportunity to display his talents; and by *this means* rendered himself ridiculous.

Joseph was industrious, frugal and discreet; and by *these means* obtained property and reputation.

2. Religion raises men above themselves; irreligion sinks them beneath the brutes: *this* binds them down to a poor pitiable speck of perishable earth; *that* opens to them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much greater show upon the earth in *these* than in *those*; because there is a much slower evaporation:

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other by his absolute will and power: *that* is called freedom, *this*, tyranny.

3. Each of them, in *his* turn, *receives* the benefits to which *he is* entitled.

My counsel to each of you is, that *he* make it *his* endeavor to come to a friendly agreement.

By discussing what relates to each particular, in *its* order, we shall better understand the subject.

Every person, whatever be *his* station, *is* bound by the duties of morality and religion.

Every leaf, every twig, every drop of water *seems* with life.

Every man's heart and temper *are* productive of much inward joy or bitterness.

Whatever he undertakes, either *his* pride or *his* folly *disgusts* us.

Every man and every woman *was* numbered.*

* The copulative conjunction, in this instance, makes no difference with regard to the verb. All the men and women are referred to separately and individually; the verb must therefore have the same construction as it has in this sentence: "Every one of the men and women *was* numbered." The subject may be further illustrated by the following sentences: "Every good gift, and every perfect gift, *is* from above, and *cometh* down from the Father of lights." "It is the original cause of every reproach and distress which *has* attended the government."—JUNIVS. This construction forms an exception to the second Rule of Syntax.

Another exception to this second rule, is, when a copulative conjunction connects two or more nouns, which refer to the same person or thing; as, *That able scholar and critic has been eminently useful.*"

Neither of those men *seems* to have any idea, that *his* opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without : every person and every occurrence, *is* beheld in the most favorable light.

On *each* side of the river was there the tree of life.

II. ADJECTIVES,

4. She reads *properly*, writes very *neatly*, and composes *accurately*.

He was *extremely* prodigal, and his property is now *nearly* exhausted.

They generally succeeded ; for they lived *conformably* to the rules of prudence.

We may reason very *clearly*, and exceeding *strongly*, without knowing that there is such a thing as a syllogism.

He had many virtues, and was *exceedingly* beloved.

The amputation was *exceedingly* well performed, and saved the patient's life.

He came *agrecably* to his promise, and conducted himself *suitably* to the occasion.

He speaks very *fluently*, and reads *excellently* ; but he does not think very *coherently*.

He behaved himself *submissively*, and was *exceedingly* careful not to give offence.

They rejected the advice, and conducted *themselves exceeding* indiscreetly.

He is a person of great abilities, and exceed-

ingly upright : and is *likely* to be a very useful member of the community.

The conspiracy was *more easily* discovered from its being known to many.

Not being fully acquainted with the subject he could *not* affirm *more strongly* than he did.

He was so deeply impressed with the subject, that few could speak *more nobly* upon it.

We may credit his testimony, for he says *expressly*, that he saw the transaction.

Use a little wine for thy stomach's sake, and *thy frequent* infirmities.

From these favourable beginnings, we may hope for a *speedy* and prosperous issue.

He addressed several exhortations to them *suited* to their circumstances.

Conformable to their vehemence of thought was their vehemence of gesture.

We should implant in the minds of youth such seeds and principles of piety and virtue as are likely to take *the earliest* and deepest root.

A disposition *so amiable* will secure universal regard.

Virtues *so distinguished* seldom occur.

5. It is easier to build two chimneys than to maintain one.

The tongue is like a race horse ; which runs the faster the less weight it carries.

The pleasures of the understanding are preferable to those of the imagination, or of sense.

The nightingale sings : here is the sweetest voice in the grove.



8.)

SYNTAX.

41

the most *High* hath created us for his glory and our own happiness.

The Supreme Being is the wisest, the most *perfect*, and the best of beings.

Virtue confers *supreme* dignity on man ; it could be his *chief* desire.

My assertion was *better founded* than that of my opponent ; nay, the words of the latter are *not true*.

My work is *well executed* ; his brother's is *better* ; and his father's the *best* of all.

He gave a *full and sincere* proof of true friendship. Or—*He gave the strongest proof of firm and genuine friendship.*

A talent of this kind would, perhaps, be the likeliest of *all* to succeed. Or *more likely than any other* to succeed. He is the *stronger* of the two but not the

best. He spoke with so much propriety, that I understood him the best of *all* who spoke on the subject. Or—*better than any other* who spoke on the subject.

He was *fairer than any of* her daughters. He spoke in a *manner* distinct enough to be heard by the whole assembly. Or—*He spoke distinctly enough* to be heard by the assembly.

He was equipped with a pair of *new* shoes and a pair of *new* gloves : he is the *servant* of a *rich old* man.

The *first two* in the row are *cherry trees*, the *next two* are *pear trees*.

RULE IX.

Grammar, p. 151. Exercises, p. 80.

Fire, air, earth, and water, are *the* four elements of philosophers.

Reason was given to man to control his passions.

We have within us an intelligent principle, distinct from *the* body and from matter.

Man is the noblest work of *the* creation.

The wisest and *the* best of men sometimes commit errors.

Beware of drunkenness : it impairs *the* understanding ; wastes *the* estate ; destroys reputation ; consumes the body ; and renders a man of the brightest parts a common jest of the meanest clown.

He is a much better writer than reader.

The king has conferred on him the title of duke.

There are some evils of life, which equally affect *the* principles and *the* people.

We must act our part with constancy, though *the* reward of our constancy be distant.

We are placed here under *the* trial of our virtue.

Virtues like his are not easily acquired. Such qualities honour the nature of man.

Purity has its seat in the heart ; but extends its influence over so much of *the* outward conduct, as to form a great and material part of *the* character.

A profligate man is seldom or never found



Rule 9.)

SYNTAX.

49

to be *a* good husband, *a* good father, or *a* beneficent neighbor.

True charity is not *a* meteor, which occasionally glares ; but *a* luminary, which in its orderly and regular course, dispenses *a* benignant influence.

The following sentences exemplify the notes and observations under RULE IX.

Grammar, p. 151. Exercises, p. 81.

1. He has been much censured for conducting himself with little attention to his business.

So bold a breach of order, called for *a* little severity in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his open confession, that he found *a* few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruits of his own obstinacy, few persons pitied him.

2. The fear of shame and *the* desire of approbation, prevent many bad actions.

In this business he was influenced by *a* just and *a* generous principle.

He was fired with *the* desire of doing something, though he knew not yet, with distinctness, either *the* end or *the* means.

3. *At the worst*, I could but incur *a* gentle reprimand.

At *the* best, his gift was but a poor offering,
when we consider his estate.

RULE X.

Grammar, p. 153. Exercises, p. 82.

My *ancestor's* virtue is not mine.

His *brother's* offence will not condemn him.

I will not destroy the city for *ten's* sake.

Nevertheless, *Asa's* heart was perfect with
the Lord.

A *mother's* tenderness and a *father's* care,
are *nature's* gifts for *man's* advantage.

A *man's* manners frequently influence his
fortune.

Wisdom's precepts form the good *man's* in-
terest and happiness.

They slew Varus, *him* that was mentioned
before.

They slew Varus, who was *he* that I men-
tioned before.

*The following examples are adapted to the
notes and observations under RULE X.*

Grammar, p. 154. Exercises, p. 82.

1. It was the *men, women, and children's*
lot, to suffer great calamities. Or—*It was
the lot of, &c.*

Peter, John, and Andrew's occupation, was
that of fishermen. Or—*The occupation of
Peter, &c.*

This measure gained the king's as well as
the people's approbation.



Rule 10.)

SYNTAX.

45

Not only the *counsel* and attorney's, but the judge's, opinion also favored his cause. . Or—*counsel and attorney's opinion, but the judge's also, &c.*

2. And he cast himself down at *Jesus's* feet.
Moses's rod was turned into a serpent.

For *Herodia's* sake, his brother *Phillip's* wife.

If ye suffer for *righteousness's* sake, happy are ye.

Ye should be subject for *conscience's* sake.

3. They very justly condemned the senseless and extravagant conduct of the *Prodigal*, as he was called.

They implicitly obeyed the imperious mandates of him they called their protector.

4. I bought the knives at Johnson's the cutler.

The silk was purchased at Brown's, the mercer and haberdasher.

The tent of lord Feversham, the general.

This palace had been the grand sultan Mahomet's.

I will not for *David* thy father's sake.

He took refuge at the governor's the king's representative.

Whose works are these? They are *Cicero's* the most eloquent of men.

5. The government of the world is not left to chance.

She married the brother of my son's wife.
Or—my son's brother in law.

This house *belongs to the partner of my wife's brother.*

It was necessary to have *the advice* both of the *physician* and *surgeon.*

The extent of the king of England's prerogative is sufficiently ascertained.

6. This picture of the *king* does not much resemble him.

These pictures of the *king's* were sent to him from Italy. Or—*These pictures belonging to the king, &c.*

This estate of the *corporation* is much encumbered.

That is the eldest son of the king of *England.* Or—*The king of England's eldest son.*

7. What can be the *cause* of the *parliament's* neglecting so important a business?

Much depends on this rule's being observed.

The time of *William's* making the experiment at length arrived.

It is very probable that this assembly was called to clear some doubt which the king had, about the lawfulness of the *Hollander's* throwing off the monarchy of Spain, and withdrawing, entirely, their allegiance to that crown.

If we alter the situation of any of the words, we shall presently be sensible of the *melody's* suffering.

Such will ever be the effect of *youth's* associating with vicious companions.

RULE XI.

Grammar, p. 139. Exercises, p. 84.

They, whom opulence has made proud, and

whom luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy you both.

Whom have I reason to love so much as this friend of my youth?

You, who were dead, hath he quickened.

Whom did they entertain so freely?

The man *whom* he raised from obscurity, is dead.

You only have I known of all the families of the earth.

Him and *them* we know, but who are you?

Her that is idle and mischievous, reprove sharply.

Whom did they send to him on so important an errand?

That is the friend *whom* you must receive cordially, and *whom* you cannot esteem too highly.

He invited my brother and *me* to see and examine his library.

Him who committed the offence you should correct, not *me* who am innocent.

We should fear and obey the Author of our being, even *Him* who has power to reward or punish us forever.

Them *whom* he had most injured, he had the greatest reason to love.

The examples which follow, are suited to the notes and observations under RULE XI.

Grammar, p. 159. Exercises, p. 85.

1. *Though* he now takes pleasure in them, he

will one day *repent* of indulgences so un-
ratable.

The nearer his virtues *approached* to
great example before him, the humbler
grew.

It will be very difficult to *make* his con-
agree with the principles he professes.

2. To ingratiate *ourselves* with some,
traducing others, marks a base and despici-
mind.

I shall *premise* two or three general ob-
vations.

3. If such maxims, and such practices
vail, what *is* become of decency and virtue

I *am* come according to the time propos-
but I *am* fallen upon an evil hour.

The mighty rivals *have* now at len-
agreed.

The influence of his corrupt example
then entirely ceased.

He *had* entered into the connexion, be-
the consequences were considered.

4. Well may you be afraid ; it is *he* inde-

I would act the same *part*, if I were *he*,
in his situation.

Search the scriptures ; for in them ye th-
ye have eternal life ; and they are *they* wh-
testify of me.

Be composed : it is *I* : you have no ca-
for fear.

I cannot tell who has befriended me, un-
it is *he* from whom I have received many b-
e^{fits}.



Rule 12.)

SNTAX.

49

I know not whether *they were the persons* who conducted the business ; but I am certain it was not *he*.

He so much resembled my brother, that, at first sight, I took it to be *him*.

After all their professions, it is impossible to be *they* ?

It could not have been *she*, for she always behaves discreetly.

If it was not *he whom* do you imagine it to have been ?

Whom do you think him to be ?

Who do the people say that we are ?

5. Whatever others do, let *thee* and *me* act wisely.

Let them and *us* unite to oppose this growing evil.

RULE XII.

Grammar, p. 161. Exercises, p. 86.

It is better *to* live on a little, than *to* outlive a great deal.

You ought not *to* walk too hastily.

I wish him not *to* wrestle with his happiness.

I need not solicit him to do a kind action.

I dare not proceed so hastily, lest I should give offence.

I have seen some young persons conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

Grammar, p. 162. Exercises, p. 87.

It is a great support to virtue, when we see

a good mind maintain its patience and tranquillity, under injuries and affliction, and cordially forgive its oppressors.

It is the difference of their conduct, which makes us approve the one and reject the other.

We should not be like many persons, *who* depreciate the virtues *they* do not possess.

To see young persons, who are courted by health and pleasure, resist all the allurements of vice, and steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted *their sincerity*.

And the multitude wondered, when they saw the *persons who had been lame, walking ; and those who had been blind, seeing.*

RULE XIII.

Grammar, p. 163. Exercises, p. 37.

The next new year's day, I shall *have been* at school three years.

And he that *had been* dead, sat up, and began to speak.

I should be obliged to him, if he *would* gratify me in that particular.

And the multitude wondered, when they *heard the persons who had been dumb, speaking ; when they saw those who had been maimed, whole ; who had been lame, walking ; and who had been blind, seeing.*

I have compassion on the multitude, *because they have continued* with me now three *days.*



Rule 13.)

SYNTAX.

51

In the treasury belonging to the Cathedral in this city, *has been* preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakness, or necessities of princes, *afforded* it to extend its authority.

Fierce as he *moves*, his silver shafts resound.

They maintained that scripture conclusion, that all mankind *have risen* from one head.

John will *have earned* his wages when his service *shall be* completed.

Ye will not come unto me, that ye *may* have life.

Be that as it *may*, he cannot justify his conduct.

I have been at London a year, and I *saw* the king last summer.

After we *had visited* London, we returned, content and thankful, to our retired and peaceful habitation.

The following examples are adapted to the notes and observations under RULE XIII.

Grammar, p. 163. Exercises, p. 88.

I. I purpose to go to London in a few months, and after I *shall have finished* my business there, to proceed to America.

These prosecutions of Williams seem to have been the most iniquitous measures pursued

the court, during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to *be* a man of letters.

I always intended to *reward* my son according to his merit.

It would, on reflection, have given me great satisfaction, to *have relieved* him from that distressed situation.

It required so much care, that I thought I should *lose* it before I reached home.

We have done no more than it was our duty to *do*.

He would have assisted one of his friends, if he could *have done* it without injuring the other; but as that could not *be* done, he avoided all interference.

Might it not *have been* expected, that he would *defend* an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded whilst they were expecting to *find* an opportunity to *betray* its author.

His sea-sickness was so great that I often feared he would *die* before our arrival.

If these persons had intended to deceive, they would have taken care to *avoid* what would *have exposed* them to the objections of their opponents.

It was a pleasure to *receive* his approbation of my labors; for which I cordially thanked *him*.

It would have afforded me still greater pleas-



ure to *have received* his approbation at an earlier period : but to *have received* it at all, reflected credit upon me.

To *have been* censured by him, would soon have proved an insuperable discouragement.

Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest.

"*Labour'd and rested.*"

The Doctor in his lecture, said that fever always produces thirst.*

* In referring to declarations of this nature, the present tense must be used, if the position is immutably the same at all times, or supposed to be so ; as, "The Bishop declared, that virtue *is* always advantageous:" not, "*was* always advantageous."—But if the assertion referred to something that is not always the same, or supposed to be so, the past tense must be applied : as, "George said, that he *was* very happy : " not, "*is* very happy." The following sentences will fully exemplify, to the young grammarian, both the parts of this rule. "He declared to us, that he *was* afraid of no man ; because conscious innocence *gives* firmness of mind."—"He protested that he *believed* what *was* said, because it *appeared* to him probable."—"Charles asserted, that it *was* his opinion, that men always *succeed* when they *use* precaution and pains."—"The doctor declared to his audience, that if virtue *suffers* some pains, she *is* amply recompensed by the pleasures which *attend* her."

If the preceding rule should not be completely applicable to every case which ingenuity may state, the author presumes that it will be found very generally useful.

Though we have, in the notes under the thirteenth rule of the Grammar, explained in general the principles, on which the time of a verb in the infinitive

RULE XIV.

Grammar, p. 167. Exercises, p. 90.

Esteeming *themselves* wise, they become fools.

Suspecting not only *you*, but *them* also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, *them* as enemies to me, and *him* as a suspicious friend.

From having exposed *himself* too freely

mood may be ascertained, and its form determined ; yet, as the subject is curious and important, and the practice of good writers upon it is very discordant, we presume it will not be unacceptable to the young student of grammar, if we produce a few additional observations calculated to settle his judgment on this contested point.

The following rule, founded on the authorities of Harris, Lowth, and Campbell, and we think too, on the authority of common sense, appears to be accurate, as well as simple and intelligible. "When the action or event signified by a verb in the infinitive mood, is *contemporary* or *future*, with respect to the verb to which it is chiefly related, the present of the infinitive is required : when it is *not* contemporary *nor* future, the perfect of the infinitive is necessary." To comprehend and apply this rule, the student has only to consider, whether the infinitive verb refers to a time antecedent, contemporary or future, with regard to the governing or related verb. When this simple point is ascertained, there will be no doubt in his mind respecting the form which the infinite verb should have. Two or three examples may illustrate these positions. If I wish to signify, that I rejoiced at a particular time, in recollecting the sight of a friend, some time having intervened between the seeing and rejoicing, I should ex-



in different climates, he entirely lost his health.
*The examples which follow are suited to the
notes and observations under RULE XIV.*

Grammar, p. 167. Exercises, p. 90.

1. By observing truth, you will command
esteem as well as secure peace.

He prepared them for this event, by sending
to them proper information.

A person may be great or rich by chance ;
but cannot be wise or good, without taking
pains for it.

press myself thus : "I rejoiced *to have seen* my
friend." The *seeing*, in this case, was evidently an-
tecedent to the *rejoicing* ; and therefore the verb
which expresses the former, must be in the perfect of
the infinitive. The same meaning may be express-
ed in a different form ; "I rejoiced *that I had seen*
my friend ;" or "*in having seen* my friend ;" and the
student may at any time try the propriety of a doubt-
ful point of this nature, by converting the phrase in-
to its correspondent forms of expression.

If, on the contrary, I wish to signify that I rejoic-
ed at the sight of my friend, that my joy and his pres-
ence were contemporary, I should say, "I rejoiced
to *see* my friend ;" or in other words, "I rejoiced in
seeing my friend." The correctness of this form of
the infinitive may also be tried, by converting the
phrase into its correspondent modes of expression.

As the verbs *to desire* and *to wish*, are nearly relat-
ed, the young student may naturally suppose, from
the rule at page 164 of the Grammar, that the latter
verb, like the former, must, invariably, be followed
by the present of the infinitive. But if he reflect,
that the act of *desiring* always refers to the future ;
and that the act of *wishing* refers sometimes to the
past, as well as sometimes to the future ; he will
perceive that the following modes of expression :

Nothing could have made her so unhappy, as marrying a man who possessed such principles. Or—*the marrying of a man, &c.*

The changing of times and seasons, the removing and setting up of kings, belong to Providence alone. Or—*changing of times and seasons, removing and setting up kings, &c.*

The middle station of life seems to be the most advantageously situated for the gaining of wisdom. Poverty turns our thoughts too much

strictly justifiable: "I wished *that I had written* sooner." "I wished *to have written* sooner:" and he will be perfectly satisfied that the following phrases must be improper: "I desire that I had written sooner," "I desire to have written sooner." See this point more particularly explained in the author's Grammar, p. 166 of the stereotype edition.

Some writers on grammar contend, that the sentence, "I intend *to have written*," is correct and grammatical, because it simply denotes, as they assert, the speaker's intention to be hereafter in possession of the finished action of writing. But to this reasoning the following answers may be given: that the phrase "to have written" is stated in the English Grammars, as the established past tense in the infinitive mood; that it is as incontrovertibly the past tense of the infinitive in English, as *scripsisse* is the past tense of the infinitive in Latin; that no writers can be warranted in taking such liberties with the language, as to contradict its plainest rules for the sake of supporting a hypothesis: that these writers might, on their own principles and with equal propriety, contend that the phrase, "I intend *having written*," is proper and grammatical; and that by admitting such violations of established grammatical distinctions, confusion would be introduced, the lan-



upon the supplying of our wants; and riches, upon enjoying our superfluities. Or—for gaining wisdom—upon supplying our wants.

Pliny, speaking of Cato the Censor's disapproving of the Grecian orators, expressed himself thus.

Propriety of pronunciation is the giving of that sound to every word, which the most polite usage of the language appropriates to it. Or is giving to every word that sound, &c. Or—consists in giving to every word that sound, &c.

Not attending to this rule, is the cause of a very common error. Or—want of attention to this rule, &c.

This was in fact a converting of the deposit to his own use. Or—in fact converting the deposit, &c.

2. There will be no danger of their spoiling of their faces, or of their gaining of converts. Or—no danger of spoiling their faces, or of gaining converts. Or no danger that they will spoil their faces, or gain converts.

For his avoiding of that precipice, he is indebted to his friend's care. Or—For avoiding that precipice, &c.

It was from our misunderstanding of the di-

guage would be disorganized, and the most eccentric systems of grammar might be advanced and plausibly supported. In short, the phrase, "I intend to have written," appears to involve the following absurdity: "I intend to produce hereafter an action or event, which has been already completed."

rections, that we lost our way. Or—*From misunderstanding the directions we lost our way.*

In tracing his history, we discover little that is worthy of imitation.

By reading books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he ran a great risk of being disappointed.

He had not long enjoyed repose, before he began to be weary of having nothing to do.

He was greatly heated, and drank with avidity.

Though his conduct was, in some respects, exceptionable, yet he durst not commit so great an offence, as that which was proposed to him.

A second deluge learning thus o'er-tan,
And the monks finish'd what the Goths began.

If some events had not fallen out very unexpectedly, I should have been present.

He would have gone with us, had he been invited.

He returned the goods which he had stolen, and made all the reparation in his power.

They have chosen the part of honour and virtue.

His vices have weakened his mind, and broken his health.

He had mistaken his true interest, and found himself forsaken by his former adherents.



Rule 15.)

SYNTAX.

59

The bread that has been *eaten*, is soon *for-*
gotten.

No contentions have *arisen* amongst them;
since their reconciliation.

The cloth had no seam, but was woven
throughout.

The French language is *spoken* in every
state in Europe.

His resolution was too strong to be *shaken*
with slight opposition.

He was not much restrained afterwards, hav-
ing *taken* improper liberties at first.

He has not yet *worn* off the rough manners,
which he brought with him.

You who have *forsaken* your friends, are
entitled to no confidence.

They who have *borne* a part in the labour,
shall share the rewards.

When the rules have been wantonly *broken*,
there can be no plea for *fayor*.

He writes as the best authors would have
written, had they *written* on the same subject.

He *heaped* up great riches; but *passed* his
time miserably.

He *talked* and *stamped* with such vehemence;
that he was suspected to be insane.

RULE XV.

Grammar, p. 169. Exercises, p. 93.

He was *not often* pleasing, because he was
vain.

William acted *nobly*, though he was unsuc-
cessful.

We may live happily, though our posses-
sions are small.

From whence we may *likewise* date the period of this event.

It cannot *therefore* be impertinent or ridiculous to remonstrate.

He offered an apology, which *not* being admitted, he became submissive.

These things should *never* be separated.

Unless he have more government of himself, he will *always* be discontented.

No sovereign was *ever* so much beloved by the people.

He was determined to invite the king *back*, and to call his friends *together*.

A boy *so well* educated gives great hopes to his friends.

He found her *not only* employed, but *also* pleased and tranquil.

We *should always* prefer our duty to our pleasure.

It is impossible to be at work *continually*.

The heavenly bodies are *perpetually* in motion.

Not having known, or *not* having considered, the measures proposed, he failed of success.

My opinion was given on a *rather* cursory perusal of the book.

It is too common with mankind to be *totally* engrossed, and overcome, by present events.

When the Romans were pressed with a foreign enemy, the women *voluntarily* contributed all their rings and jewels, to assist the government.

The following sentences exemplify the notes and observations under RULE XV.

Grammar, p. 170. Exercises, p. 94.

1. They could not persuade him, though they were *ever* so eloquent.

If some persons' opportunities were *ever* so favorable; they would be too indolent to improve them.

2. He drew up a petition, *in which* he too freely recommended his own merits.

His follies had reduced him to a situation, *in which* he had much to fear, and nothing to hope.

It is reported that the prince will come *hither* to-morrow.

George is active; he walked *thither* in less than an hour.

Whither are you all going in such haste?

Where have they been since they left the city?

3. Charles left the seminary too early, *and from that time* he has made very little improvement. Or—*and has since made, &c.*

Nothing is better worth the *time and attention* of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

Grammar, p. 172. Exercises, p. 95.

Neither riches nor honours, nor *any* such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, *and take no shape or semblance of disguise.*

We need not, *and* we do not, confine his operations to narrow limits.

I am resolved not to comply with the proposals, *either* at present, *or* at any other time.

There *cannot be any thing* more insignificant than vanity.

- Nothing *ever* affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let *any* one disturb my retirement. Or—*neither interrupt me yourselves, nor let any one, &c.*

These people do not judge wisely, or take proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by *any* means permit it.

I have received no information on the subject, *either* from him *or* from his friend.

Neither precept nor discipline is so forcible as example.

Neither the king nor the queen was at all deceived in the business.

RULE XVII.

Grammar, p. 172. Exercises, p. 96.

We are all accountable creatures, each for *himself*.

They willingly, and of *themselves*, endeavored to make up the difference.

He laid the suspicion upon somebody, I know not *upon whom*, in the company.

I hope it is not I *with whom* he is displeased.

To poor us there is not much hope remaining.



Rule 17.)

SYNTAX.

63

Does that boy know to *whom* he speaks?
To *whom* does he offer such language?

It was not *with him* that they were so angry.

What concord can subsist between those
who commit crimes, and *those* who abhor them?

The person *with whom* I travelled, has sold
the horse *on* which he rode during our journey.

It is not *with me* he is engaged.

From whom did he receive that intelligence?

*The following examples are adapted to the notes
and observations under RULE XVII.*

Grammar, p. 173. Exercises, p. 96.

1. To have no one to *whom* we heartily
wish well, and *for* whom we are warmly con-
cerned, is a deplorable state.

He is a friend to *whom* I am highly indebted.

2. On these occasions, the pronoun is gov-
erned by the preceding word, *and consequently*
agrees with it.

They were refused entrance into the house,
and *forcibly driven from it.*

3. We are often disappointed *in* things, which,
before possession, promised much enjoyment.

I have frequently desired their company,
but have always hitherto been disappointed *of*
that pleasure.

4. She finds a difficulty *in* fixing her mind.
Or—*She finds it difficult to fix her mind.*

Her sobriety is no derogation *from* her un-
derstanding.

There was no water, and he died of thirst.

We can fully confide *in* none but the truly good.

I have no occasion *for* his services.

Many have profit *by* good advice.

Many ridiculous practices have been brought *into* vogue.

The error was occasioned by compliance *with* earnest entreaty.

This is a principle *in* unison *with* our nature.

We should entertain no prejudices *against* simple and rustic persons.

They are at present resolved *on* doing their duty. Or—*to do their duty*.

That boy is known *by* the name of the Idler.

Though conformable *to* custom, it is not warrantable.

This remark is founded *on* truth.

His parents think *of* him, and his improvements, with pleasure and hope.

His excuse was admitted by his master.

What went ye out to see ?

There appears to have been a million *of* men brought into the field.

His present was accepted by his friends.

More than a thousand men were destroyed.

It is my request, that he will be particular in speaking *on* the following points.

The Saxons reduced the greater part of Britain *under* their power.

He lives opposite to the Royal Exchange.

Their house is situated *on* the north-east side of the road.



The performance was approved by all who understood it.

He was accused *of* having acted unfairly.

She has an abhorrence *of* all deceitful conduct.

They were *at* some distance from home, when the accident happened.

His deportment was adapted to *conciliate* regard.

My father writes *to* me very frequently.

Their conduct was agreeable *to* their profession.

We went leisurely *up* stairs, and came hastily *down*. We shall write *above* stairs this forenoon and *below* stairs in the afternoon.

The politeness of the world has the same resemblance *to* benevolence, that the shadow has *to* the substance.

He had a taste *for* such studies, and pursued them earnestly.

When we have had a true taste *of* the pleasures of virtue, we can have no relish *for* those of vice.

How happy is it to know *how* to live at times *with* one's self, to leave one's self *with* regret, to find one's self again *with* pleasure. The world is then less necessary *to* us.

Civility makes its way *with* every kind of persons. Or—*amongst all kinds of persons*.

5. I went to London, after having resided a year *in* France; and I now live at Islington.

They have just landed at Hull, and are going *to* Liverpool. They intend *to* rest some time *in* Ireland.

RULE XVIII.

Grammar, p. 126. Exercises, p. 99.

Professing regard, and *acting* differently, discover a base mind. Or—to *profess* regard, and to *act* differently, &c.

Did he not tell me his fault, and *entreat* me to forgive him ?

My brother and *he* are tolerable grammarians.

If he *understands* the subject, and attends to it industriously, he can scarcely fail of success.

You and *we* enjoy many privileges.

If a man have a hundred sheep, and one of them *should* go astray, *will* he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray ?

She and *he* are very unhappily connected.

To be moderate in our views, and to *proceed* temperately in the pursuit of them, is the best way to insure success.

Between him and *me* there is some disparity of years ; but none between him and *her*.

By forming themselves on fantastic models, and *vying* with one another in the reigning follies, the young begin with being ridiculous, and end with being vicious and immoral.

The following sentences exemplify the notes and observations under RULE XVIII.

Grammar, p. 177. Exercises, p. 100.

1. We have met with many disappointments ; and, if life continue, *we* shall probably meet with many more.

Rank may confer influence, but it will not necessarily produce virtue.

He does not want courage, but *he* is defective in sensibility.

These people have indeed acquired great riches, but *they* do not command esteem.

Our season of improvement is short; and whether used or not, *it* will soon pass away.

He might have been happy, and *he* is now fully convinced of it.

Learning strengthens the mind; and, if properly applied, *it* will improve our morals too.

RULE XIX.

Grammar, p. 178. Exercises, p. 100.

If he *acquire* riches, they will corrupt his mind and be useless to others.

Though he *urge* me yet more earnestly, I shall not comply, unless he *advance* more forcible reasons.

I shall walk in the fields to-day, unless it *rain*.

As the *governess* *was* present, the children behaved properly.

She disapproved the measure, because it *was* very improper.

Though he *is* high, he hath respect to the lowly.

Though he *was* her friend, he did not attempt to justify her conduct.

Whether he *improves* or not, I cannot determine.

Though the fact *is* extraordinary, it certainly *did* happen.

Remember what thou *wast* and be humble

O ! that his heart *were* tender, and susceptible of the woes of others.

Shall then this verse to future age pretend,
Thou *wast* my guide, philosopher, and friend?

The examples which follow are suited to the notes and observations under RULE XIX.

Grammar, p. 178. Exercises, p. 101.

1. Despise not any condition, lest it *happen* to be your own.

Let him that is sanguine, take heed lest he miscarry.

Take care that thou break not any of the established rules.

If he *do* but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he *be* but expert in the business, he will find employment.

If he *does* but speak to display his abilities, he is unworthy of attention.

If he *is* but in health, I am content.

If he *do* promise, he will certainly perform.

Though he *does* praise her, it is only for her beauty.

If thou *do* not forgive, perhaps thou wilt not be forgiven.

If thou *dost* sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he *was* guilty.

He is so conscious of deserving the rebuke, that he *dares* not make any reply.

His apology was so plausible, that many befriended him, and thought he *was* innocent.



3. If one man *prefers* a life of industry, it is because he has an idea of comfort in wealth ; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he *aims* at reputation, or hopes for some singular advantage.

Though the design *is* laudable, and is favorable to our interest, it will involve much anxiety and labour.

4! Unless he *learn* faster, he will be no scholar.

Though he *fall*, he shall not be utterly cast down.

On condition that he *come*, I will consent to stay.

However that affair *terminate*, my conduct will be unimpeachable. Or—*may terminate*.

If virtue *reward* us not so soon as we desire, the payment will be made with interest.

Until repentance *compose* his mind, he will be a stranger to peace.

Whether he *confess*, or not, the truth will certainly be discovered.

If thou *censure* uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue, *appear* steep and craggy, be not discouraged. Persevere until thou *gain* the summit : there all is order, beauty and pleasure.

If Charlotte *desires* to gain esteem and love, *she does not* employ the proper means.

Unless the accountant deceives me, my estate *is considerably improved*.

Though self government produces easiness, it is light, when compared with pain of vicious indulgence.

Whether he *thinks* as he speaks discover.

If thou *censurest* uncharitably, thou hast no favour.

Though virtue *appears* severe, it is amiable.

Though success is very doubtful, that he *endeavor* to succeed. Or *endeavor*, &c.

5. If thou *hast* promised, be faithful to engagement.

Though he *has* proved his rightness, he is too generous to exact it.

Unless he *has* improved, he is not fit for office.

6. If thou *hast* succeeded, thou wouldst not be the happier for it.

Unless thou *shalt* see the proper measure, we shall not desire thy success.

Though thou *wilt* not acknowledge, thou canst not deny the fact.

7. If thou *gives* liberally, thou hast a liberal reward.

Though thou *didst* injure him, thou hast no resentment.

It would be well, if the report of misrepresentations of her enemy.

How he ever so great and opulent, he would abuse him.

Were I to enumerate all your virtues, it would look like flattery.

Though I *were* perfect, yet would I not presume.

8. If thou *mayst* share in his labors, be thankful, and do it cheerfully.

Unless thou *canst* fairly support the cause, give it up honorably.

Though thou *mightst* have foreseen the danger, thou couldst not have avoided it.

If thou *couldst* convince him, he would not act accordingly.

If thou *wouldst* improve in knowledge, be diligent.

Unless thou *shouldst* make a timely retreat, the danger will be unavoidable.

I have labored and wearied myself, that thou *mayst* be at ease.

He enlarged on those dangers, that thou *shouldst* avoid them.

9. Neither the cold *nor* the fervid, but characters uniformly warm, are formed for friendship.

They are both praise-worthy, and one is *as* deserving as the other. Or—and *equally* deserving.

He is not *so* diligent and learned as his brother.

I will *either* present it to him myself, or direct it to be given to him.

Neither despise *nor* oppose what thou *doest* not understand.

Though self government *produces* some easiness, it is light, when compared with the pain of vicious indulgence.

Whether he *thinks* as he speaks, time will discover.

If thou *censurest* uncharitably, thou deserve no favour.

Though virtue *appears* severe, she is triamiable.

Though success is very doubtful, it is proper that he *endeavor* to succeed. Or—he *should endeavor*, &c.

5. If thou *hast* promised, be faithful to thy engagement.

Though he *has* proved his right to subjection, he is too generous to exact it.

Unless he has improved, he is unfit for office.

6. If thou *hadst* succeeded, perhaps thou wouldst not be the happier for it.

Unless thou *shalt* see the propriety of the measure, we shall not desire thy support.

Though thou *wilt* not acknowledge, thou canst not deny the fact.

7. If thou *gavest* liberally, thou wilt receive a liberal reward.

Though thou *didst* injure him, he harbours no resentment.

It would be well, if the report were only misrepresentations of her enemy.

Were he ever so great and opulent, his conduct would debase him.



Rule 19.)

SYNTAX.

71

Were I to enumerate all your virtues, it would look like flattery.

Though I *were* perfect, yet would I not presume.

8. If thou *mayst* share in his labors, be thankful, and do it cheerfully.

Unless thou *canst* fairly support the cause, give it up honorably.

Though thou *mightst* have foreseen the danger, thou couldst not have avoided it.

If thou *couldst* convince him, he would not act accordingly.

If thou *wouldst* improve in knowledge, be diligent.

Unless thou *shouldst* make a timely retreat, the danger will be unavoidable.

I have labored and wearied myself, that thou *mayst* be at ease.

He enlarged on those dangers, that thou *shouldst* avoid them.

9. Neither the cold *nor* the fervid, but characters uniformly warm, are formed for friendship.

They are both praise-worthy, and one is *as* deserving as the other. Or—and *equally* deserving.

He is not *so* diligent and learned as his brother.

I will *either* present it to him myself, or direct it to be given to him.

Neither despise *nor* oppose what thou *don't* understand.

The house is not *so* commodious as we expected it would be.

I must, however, be so candid *as* to own *that* I have been mistaken.

There was something so amiable, and yet so piercing in his look, *that* it affected me at once with love and terror.

—————"I gain'd a son ;

And such a son, *that* all men hail'd me happy."

The dog in the manger would *neither* eat the hay himself, nor suffer the ox to eat it.

So far as I am able to judge, the book is well written.

We should *either* faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not *so* eminent, and *so* much esteemed, as he thinks himself to be.

The work is a dull performance ; and is capable of pleasing *neither* the understanding, nor the imagination.

There is no condition so secure, as *not* to admit of change.

This is an event, which nobody presumes upon, or is so sanguine *as* to hope for.

We are generally pleased with any little accomplishments, *either* of body or of mind.

10. Be ready to succour such persons as need thy assistance. Or—those persons who need. &c.

The matter was no sooner proposed, *than* he privately withdrew to consider it.

He has too much sense and prudence to become a dupe to such artifices.



It is not sufficient that our conduct, so far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, *though the secret was as yet communicated to very few.*

He opposed the most remarkable corruptions of the church of Rome ; *and, on this account, his doctrines were embraced by great numbers.*

He gained nothing further by his speech, *than to be commended for his eloquence.* Or—*Nothing by his speech but commendation for his eloquence.*

He has little more of the scholar *than the name.*

He has little of the scholar *but the name* Or—*besides the name.*

They had no sooner risen, *than they applied themselves to their studies.*

From no other institution, *than the admirable one of juries, could so great a benefit be expected.*

Those savage people seemed to have no other element *than war.* Or—*no element but that of war.*

Such men *as* act treacherously ought to be avoided. Or—*The men who act treacherously, &c.*

Germany ran the same risk *that Italy had done.*

No errors are so trivial, *that they do not deserve to be mended.* Or—*as not to deserve amendment.**

* Some respectable grammarians suppose, that the word *as* is always a pronoun ; and that, in every situ

RÚLE XX.

Grammar, p. 187. Exercises, p. 106.

In some respects, we have had as many advantages as *they* ; but in the article of a good library they have had a greater privilege than *we have had*.

The undertaking was much better executed by his brother than *by him*.

They are much greater gainers than *I am* by this unexpected event.

They know how to write as well as *he does* ; but he is a much better grammarian than *they are*.

Though she is not so learned as *he is*, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as *he is*, nor so vain as *she*.

The following examples are adapted to the notes and observations under RULE XX.

Grammar, p. 187. Exercises, p. 107.

1. Who betrayed her companion ? Not *I*.

ation, it has the meaning of *it*, *that*, or *which*. They would, however, find it difficult to prove, that, in the following sentences, this word has the meaning of any one of those pronouns. "*As* to those persons, I must say, *as* it is due to them, that they were *as* disinterested as their opponents," "Love thy neighbour *as* thyself." Forgive us our debts *as* we forgive our debtors." "And *as* Paul was long preaching, Fintychus sunk down." See the Grammar, Stereotype edition, pages 129, 130.



Who revealed the secrets he ought to have concealed? Not *he*.

Who related falsehoods to screen herself, and to bring an odium upon others? Not *I*; it was *she*.

There is but one in fault and that is *I*. Or — *myself*.

Whether he will be learned or not, must depend on his application.

Charles XII. of Sweden, than *whom* a more courageous person never lived, appears to have been destitute of the tendersensibilities of nature

Salmasius (and a more learned man than *he* has seldom appeared) was not happy at the close of life.*

* Some grammarians suppose that the words *than* and *but* are sometimes used as prepositions, and govern the objective case. They adopt this idea, from the difficulty, if not impossibility, as they conceive, of explaining many phrases on any other principle. This plea of necessity, however, appears to be groundless. The principle of supplying the Ellipsis is, we think, sufficient to resolve every case in which *than* or *but* occurs, without wresting these words from their true nature, and giving them the character of prepositions. In the Grammar, under Rule 20th, page 187, we have exhibited a number of examples, showing that the supply of the ellipsis sufficiently explains their construction. But as these may be deemed obvious cases, we shall select some which appear to be more difficult in their developement. The following are of this nature: "I saw nobody, but him;" "No person but he was present;" "More persons than they saw the action;" "The secret was communicated to more men than him;" "This trade enriches

RULE XXI.

Grammar, p. 188. Exercises, p. 107.

I gladly shunned *him* who gladly fled from me.

And this is *that*, *which* men mean by distributive justice, and *which* is properly termed equity.

His honour, *his* interest, *his* religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth *and* virtue, *and* religion, fell with him.

some people more than them." All these sentences may be explained, on the principle of supplying the ellipsis, in the following manner. In the first, we might say, "I saw nobody, but I saw *him*;" or, "I saw nobody but him I saw;" in the second, "None was present, but he *was present*;" in the third, "More persons than they *were* saw the action;" or, "More than *these persons were*, saw the action;" in the fourth, "The secret was communicated to more persons than *to him*;" in the fifth, "This trade enriched some people more than *it enriched them*."—The supply of the ellipsis certainly gives an uncouth appearance to these sentences; but this circumstance forms no solid objection to the truth of the principle for which we contend. Most of the idioms in a language could not be literally accounted for, but by very awkward modes of expression.

If the rule which has been recommended effectually answers the purpose of ascertaining the cases of nouns and pronouns, in connexions with the words *than* and *but*, why should we have recourse to the *useless expedient* of changing these words into other *parts of speech*; especially when this expedient would *often produce ambiguity* and lead into error? That



Neither the fear of death, nor *the* hope of life, could make him submit to a dishonest action.

An elegant house and *much costly* furniture were by this event irrecoverably lost to the owner.

it would have this effect, might be shown in numerous instances. One, however, will be sufficient. "If we use the word *than* as a preposition, we should say, 'I love her better than him,' whether it be meant, 'I love her better than I love him,' or, 'I love her better than he does.' By using the word as a conjunction, the ambiguity is prevented. For, if the former sentiment is implied, we say, 'I love her better than him;' that is, 'than I love him;' if the latter, we say, 'I love her better than he,' that is, 'than he loves her.'"

If it should be said, that *but* and *than* may be properly supplied by the prepositions *except* and *besides*, and that therefore the substitution of the latter for the former must be allowable; we reply, that in numerous instances, these words cannot be properly substituted for each other. But if this could be universally done, it might still be said, that equivalence of meaning, by no means implies identity of grammatical construction. This, we think, has been fully proved at pages 65 and 66, of the *Stereotype Grammar*.

From what has been advanced on this subject, the following rule may be laid down. "When the pronoun following *but* or *than*, has exactly the same bearing and relation as the preceding noun or pronoun has with regard to other parts of the sentence, it must have the same grammatical construction." By applying this rule to the various examples already exhibited, the reader will, we doubt not, perceive its propriety and use.

That the student may be still further assisted, in

The examples which follow, are suited to the notes and observations under RULE XXI.

Grammar, p. 188. Exercises, p. 108.

1. These rules are addressed to none but the intelligent and attentive.

The gay and pleasing, are sometimes, the most insidious companions.

Old age will prove a joyless and dreary season, if we arrive at it with an unimproved, or a corrupt mind.

The more I see of his conduct, *the better* I like him.

It is not only the duty but *the* interest of young persons, to be studious and diligent.

2. These counsels were the dictates of virtue and of true honour.

his endeavours to discover the true grammatical construction of a noun or pronoun following *but* or *than* it may not be improper to observe, that the 18th Rule of Syntax may be considered as subsidiary to the preceding rule, and to the principle of supplying the ellipsis. Thus in the expression, "I saw nobody but him," *nobody* is in the objective case, governed by the verb *saw*; and *him* is in the same case, because conjunctions, according to Rule the 18th, connect the same cases of nouns and pronouns. In the phrase, "Nobody but he was present," *he* is in the nominative case, because it is connected by the conjunction *but* with the noun *nobody*, which is in the nominative. The other sentences, in which the conjunction *than* is used, may be construed in the same manner.

If the 18th Rule of Syntax should not appear to apply to every example which has been produced in this discussion, nor to others which might be addu-

Avarice and cunning may acquire an estate ; but *they* cannot gain friends.

A taste for useful knowledge, will provide for us a great and noble entertainment when *other entertainments* leave us.

Without firmness, nothing that is great can be undertaken ; *nothing* that is difficult, or hazardous, can be accomplished.

The anxious man is the votary of riches ; the negligent *man* *that* of pleasure.

3. His crimes had brought him into extreme distress, and perplexity.

He has an affectionate brother and sister ; and they live in great harmony.

We must guard against too great severity and *too great* facility of manners,

ced ; it will be found, on strict examination, that the supposed exceptions are in fact, sentences which do not come within the reason and limitation of the rule. Thus in the sentence, " I have a greater respect for them than he," the pronoun *he* is connected by the conjunction *than* with the pronoun *them* : and yet they are not put in the same case, because they have not the same bearing and relation, with regard to the rest of the sentence ; which is requisite, according to Rule 18th and its explanatory note.— See the Grammar page 177 of the *Stereotype* edition.

The two latter rules are founded on the principle of supplying the ellipsis, and are intimately connected with it : they in fact derive all their authority from that principle. They may, however, be of use to the student, by presenting the subject in different points of view ; some of them may strike his attention, *more than* others, and lead him to a full development of the subject.

We should often recollect what the wisest men have said and written, concerning human happiness, and *human* vanity.

That species of commerce will produce great gain, or *great* loss.

Many days and even *many* weeks pass away unimproved.

This wonderful action struck the beholders with *exceedingly great* astonishment. Or—*with very great, &c.*

The people of this country possess a healthful climate and a *fruitful* soil.

They enjoy also a free constitution, and *excellent* laws.

4. His reputation and estate were both lost by gaming.

This intelligence excited not only our hopes, but *our* fears too.

His conduct is not scandalous; and *this* is the best *that* can be said of it.

This was the person whom calumny had greatly abused, and *who* sustained the injustice with singular patience.

He discovered some qualities in the youth, of a disagreeable nature, and *which* to him were wholly unaccountable.

The captain had several men *who* died in his ship, of the scurvy.

He is not only sensible and learned, but *he* is religious too.

The Chinese language contains an immense number of words; and *he* who would learn *them*, must possess a great memory.

By presumption and vanity, we provoke enmity, and incur contempt.

In the circumstances *in which* I was at that time, my troubles passed heavily upon me.

He has destroyed his constitution, by the very same errors *by which* so many have been destroyed. Or—*same errors that have destroyed so many.*

5. He is temperate, disinterested, *and* benevolent ; an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened and confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and produce effects beyond our calculation.

It is happy for us when we can calmly and deliberately look back on the past, and anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but *they will be* recompensed even in this life.

All those *who were* possessed of any office resigned their former commission. Or—*All who were possessed, &c.*

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but *they would* command respect from the licentious themselves.

Charles was a man of learning, knowledge,

and benevolence; and what is still more, *he was* a true Christian.*

6. The temper of him who is always in the bustle of the world, will often be ruffled and disturbed.

We often commend, as well as censure imprudently.

How a seed grows up into a tree, and how the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous
Verily there is a God that judgeth in the earth

7. Changes are almost continually taking place, in men and manners, in opinions and customs, in private fortunes and in public conduct.

Averse either to contradict or to blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed at before.

They are now reconciled to what they could not formerly be prompted to by any considerations.

*The auxiliary verbs are often very properly omitted before the principal verb: as "I have seen and heard him frequently;" not "*have* heard;" "he will lose his estate, and incur reproach;" not "*will* incur." But when any thing is emphatically expressed, or when opposition is denoted, this ellipsis should be avoided; "I have seen, and I have heard him too;" "*He was* admired, but he *was* not beloved."

Censure is the tax which a man pays to the public for being eminent.

Reflect on the state of human life, and on the society of men, as mixed with good and evil.

8. In all stations and conditions, the important relations take place, of masters and servants, husbands and wives, parents and children, brothers and friends, citizens and subjects.

Destitute of principle, he regarded neither his family, his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, and of visionary notions; unacquainted with the world, and unfit to live in it.

No rank, nor station, no dignity of birth, nor any possession, exempt men from contributing their share to public utility.

9. Oh, my father! my friend! how great has been my ingratitude!

Oh, Piety! Oh Virtue! how insensible have I been to your charms!

10. That is a property *which* most men have, or *which* at least *they* may attain.

Why do ye that, which *it* is not lawful to do on the sabbath days? Or—to do *which* is not lawful &c.

The show-bread, which *it* is not lawful to eat, but for the priest alone. Or—to eat *which* is not lawful, but, &c.

Most, if not all, of the royal family, had *quitted the place*.

By *these* happy labours, they who sow, and *they who reap*, will rejoice together.

RULE XXII.

Grammar, p. 192. Exercises, p. 112.

The work has received several alterations and additions.

The first proposal was inferior to the second and essentially different from it.

He is more bold and active than his companion, but not so wise and studious.

Thou hearest the sound of the wind, but thou canst not tell whence it cometh, nor whether it goeth.

Neither has he, nor have any other person suspected so much dissimulation.

The court of France, or that of England, would have been the umpire.

In the reign of Henry II. all foreign commodities were plentiful in England. Or—the reign, &c. there was plenty of, &c.

There is no talent more useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and which is, in common language, called discretion. Or—no talent so useful, &c. or which puts men much out of the reach, &c. as that quality, &c.

The first project was to shorten discourse by reducing polysyllables to words of one syllable.

I shall do all I can, to persuade others to take the same measures for their cure, which I have taken.

The greatest masters of critical learning

fer among *themselves*. Or—*do not always harmonize*.

Micaiah said, “If thou return in peace, then the Lord hath not spoken by me.”

I do not suppose that we Britons want genius more than our neighbors.

The deaf man, whose ears were opened, and whose tongue *was* loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are at any season of the year, pleasant to look upon; but never so much *so* as in the opening of the spring. Or—but *never so agreeable as in the opening of the spring*.

The multitude rebuked them, *that they* should hold their peace. Or—that *they might be silent*.

The intentions of some of these philosophers, nay, of many, might *have been*, and probably were good.

The wonderful civilities which have passed between the nation of authors, and that of readers, are an unanswerable argument, of a very refined age.

It was an unsuccessful undertaking; *the failure of which, is, however*, no objection at all to an enterprise so well concerted.

The reward is his due, and it has already been, or it will hereafter be given to him. Or—*already been given to him, or it will hereafter be bestowed*.

By intercourse with wise and experienced persons, who know the world, we may improv-

a private and retired education, *and rub off its rust.*

Sincerity is as valuable *as knowledge, and even more valuable.*

No person was ever so perplexed *as he has been to-day,* or sustained *such mortifications.*

The Romans gave, not only the freedom of the city, but capacity for employments, to the *inhabitants of* several towns in Gaul, Spain and Germany.

Such writers have no standard on which to form themselves, except what chanced to be fashionable and popular. Or—*have no other standard, &c. than that which chances, &c.*

Whatever we do secretly, shall be displayed in the clearest light.

To the happiness of possessing a person of so uncommon merit, Boethius soon *joined the* satisfaction of obtaining the highest honor his country could bestow. Or—*joined that of obtaining, &c.*

CHAP. II.

Containing corrections of the false Syntax, promiscuously disposed.

See Exercises, p. 114.

SECTION I.

Though great have been his disobedience and folly, yet if he sincerely acknowledge his misconduct, he will be forgiven.

On these causes *depends* all the happiness or misery, which *exist* among men.

The property of James, I mean his books and furniture, *was* wholly destroyed.

This prodigy of learning, this scholar, critic, and antiquarian, *was* entirely destitute of breeding and civility.

That writer has given an account of the manner in which Christianity *was* formerly propagated among the heathens.

We adore the Divine Being, *him* who is from eternity to eternity.

Thou, Lord, who *hast* permitted affliction to come upon us, *will* deliver us from it, in due time.

In this place, there *was* not only security, but an abundance of provisions.

By these attainments, the master *is* honored, and the scholars *are* encouraged.

The sea appeared to be agitated more than usual. Or—*unusually agitated*.

Not one in fifty, of those who call themselves deists, *understands* the nature of the religion *which he rejects*.

Virtue and mutual confidence *are* the soul of friendship. Where these are wanting, disgust or hatred often *follows* little differences.

Time and chance *happen* to all men ; but every person *does* not consider who *governs* those powerful causes.

The active mind of man *seldom* or *never*

rests satisfied with *its* present condition, how *prosperous* soever it *may be*.

Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure, and to endure pain, when either of them *interferes* with our duty.

The error of resting wholly on faith, or wholly on works, is one of those seductions which most easily *mislead* men; under the semblance of piety, on the one hand, and of virtue on the other.

It was no exaggerated tale; for she was really in that sad condition *in which* her friend had represented her.

An army *presents* a painful sight to a feeling mind.

The enemies *whom* we have most to fear, are those of our own hearts.

Thou art the Messiah, the son of God, who was to come into the world, and *who has been* so long promised and desired.

Thomas's disposition is better than his *brother's*; (or *than that of his brother*;) and he appears to be the *happier* man: but some degree of trouble is all *men's* portion.

Though remorse *sometimes sleeps* during prosperity, it will *surely* awake in adversity.

It is an invariable law of our present condition, that every pleasure *which* is pursued to excess, *converts itself* into poison.

If a man *bring* into the solitary retreat of age, *a vacant, an unimproved* mind, in which no *knowledge dawns*, no ideas rise, and *which*

Every church and sect of people, *has* a set of opinions peculiar to itself.

Mayst thou as well as *I*, be meek, patient, and forgiving.

These men were under high obligations to *adhere* to their friend in every situation of life.

After *I had* visited Europe, *I* returned to America.

Their example, their influence, their fortune, every talent they possess, *dispense* blessings on all around them.

When a string of such sentences *occurs*, the effect is disagreeable.

I was lately at Gibraltar, and *saw* the commander-in-chief.

Propriety of pronunciation *consists* in giving to every word *that* sound, which the *most* polite usage of the language appropriates to it.

The book is printed very *neatly*, and on fine ~~woven~~ paper.

Many of the fables of the ancients are highly instructive.

He resembles one of those solitary animals, that *have* been forced from *their forests*, to gratify human curiosity.

There *neither is*, nor ought to be, such a thing as constructive treason.

He is a *new-created* knight, and his dignity *sits awkwardly* on him. Or—a *newly created* knight, &c.

Hatred or revenge *deserves* censure wherever it *is found* to exist.

If you please to employ your thoughts or

that subject, you *will* easily conceive our miserable condition.

His speech contains one of the grossest and most infamous calumnies that ever were uttered.

Too great a variety of studies, *dissipates* and *weakens* the mind.

Each of those two authors has his merit.

James was resolved *not* to indulge himself in so cruel an amusement.

The want of attention to this rule, is the source of a very common error. Or—*Want of attention, &c.*

Calumny and detraction are sparks, which, if you do not blow *them*, will go out of themselves.

Clelia is a vain woman, *who*, if we do not flatter *her*, will be disgusted.

That celebrated work *had been* nearly ten years published, before its importance was at all understood.

Ambition is insatiable : it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, *strikes* the mind with more grandeur, than if the parts *had been* adjusted to one another with the most accurate symmetry.

SECTION 3.

Exercises, p. 119.

He showed a spirit of forgiveness, and a magnanimity, that do honor to human nature.

Them that honor me, I will honor ; and they ~~that~~ *despise* me, shall be lightly esteemed.

supplies him with nothing to feed upon within *himself*, many a heavy and comfortless day he must necessarily pass.

I cannot yield to *so* dishonorable conduct, *either* at the present moment of difficulty, or under *any* circumstance whatever.

Themistocles concealed the enterprises of Pausanias, *either because he thought* it base to betray the secrets trusted to his confidence, or *because he imagined* it impossible for *schemes* so dangerous and ill-concerted, to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that *it may* be said, he *attained* monarchical power in Athens.

Christ *applauded* the liberality of the poor widow, *whom he saw* casting her two mites into the treasury.

A multiplicity of little kind offices, in persons frequently conversant with each other, *are* the bands of society and friendship.

To do good to them that hate us, and on no occasion, to seek revenge, *are* the *duties* of a Christian.

If a man *professes* a regard for the duties of religion, and *neglects* those of morality, that man's religion is vain.

Affluence *may* give us respect, in the eyes of the vulgar, but *it* will not recommend us to the wise and good.

The polite, accomplished libertine, is miserable amidst all his pleasures : the rude inhabitant of Lapland is happier than he is.

The cheerful and gay, when warmed by

pleasure and mirth, lose that sobriety and self-denial, which *are* essential to the support of virtue.

SECTION 2.

Exercises, p. 117.

THERE *was*, in the metropolis, much to amuse them, as well as many things to excite disgust.

How much *are* real virtue and merit exposed to suffer the hardships of a stormy life.

This is one of the duties which *require* peculiar circumspection.

A *higher degree of* happiness than that which I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have *inclined* and which ever will incline him to offend.

Whence *has arisen* so great a variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility *are* much greater.

Them that honor me, I will honor.

He *summons* me to attend, and I must *summon* the others.

Then did the officer lay hold of him, and execute him immediately. Or—*The officer then laid hold of him and executed him immediately.*

Who is that person whom I saw you introduce and present to the duke?

I offer observations which a long and chequered, pilgrimage has enabled me to make on an,

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence.

Having thus *begun* to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened *many minds* : and *they* will enlighten every person who shall attentively study them.

When we succeed in our plans, *it is* not *always* to be attributed to ourselves ; the aid of others often *promotes* the end, and claims our acknowledgment.

Their intentions were good ; but wanting prudence, they *missed* the mark *at* which they aimed.

I have not *consented*, nor shall *I* consent to a proposal so unjust.

We have subjected ourselves to much expense that thou *mayst* be well educated.

This treaty was made *at the castle of* earl Moreton, the Governor.

Be especially careful, that thou *give* no offence to the aged or helpless.

The business was no sooner opened, *than* it was cordially acquiesced in.

On account of his general conduct, he deserved punishment as much *as* his companion, and, *indeed, deserved it more*. He left a son of a singular character, and *who* behaved so ill, that he was put in prison.

If he *do* but approve my endeavors, it will be an ample reward.

I hope you will do me the favor, to accept

copy of "A view of the manufactories in the West-Riding of Yorkshire."

I *had* intended to *write* the letter, before he urged me to it: and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, *was* not able to shake his principles.

In his conduct was treachery, and in his words *were* faithless professions.

Though the measure *is* mysterious, it is worthy of attention.

Be solicitous to aid such deserving persons *as* appear to be destitute of friends.

Ignorance, or the want of light, *produces* sensuality, covetousness, and those violent contests with others about trifles, which *occasion* so much misery and *so many* crimes in the world.

He will one day reap the reward of his labor, if he *be* diligent and attentive. Till that period *come*, let him be contented and patient.

To the resolutions which we have *once*, upon due consideration, adopted as rules of conduct, let us *firmly* adhere.

He has little more of the great man *than* the title.

Though he *were* my superior in knowledge, he would not *thence* have a right to impose his sentiments.

That picture of the emperor, is a very exact resemblance of him.

How happy are the virtuous who can rest *under* the protection of that powerful arm, *which* made the earth and the heavens!

Prosperity and adversity may be *equally* improved : both the one and the other *proceed* from the same author.

He acted *conformably* to his instructions, and cannot *justly* be censured.

The orators did not forget to enlarge on so popular a subject.

The language of Divine Providence to *every* human *agent*, is, " Hitherto shalt thou come, and no farther."

Idle persons imagine, *that how* deficient *soever* they *may* be in point of duty, they *at least* consult their own satisfaction.

Good as the cause is, it is one from which numbers *have* deserted.

The man is prudent *who* speaks little.

SECTION 4.

Exercises, p. 122.

He acted *independently* of foreign assistance.

Every thing that we here enjoy, *changes*, *decays*, and *comes* to an end. All *floats* on the surface of *that* river, which, *with* *swift* current, is running *towards* a boundless ocean.

The winter has not been *so* severe as we expected it to *be*. Or—*expected it would be*.

Temperance, more than medicines, *is* the proper means of curing many diseases.

They understand the practical part better than *he does*, but he is much better acquainted with the theory than *they are*.

When we have once drawn the line, with *intelligence* and precision, between duty and sin, *that line* we ought on no occasion to transgr

They who are distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak *more strongly* on this subject, or behave *more nobly* than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and few will pity him.

The *people's* happiness is the *statesman's* honor.

We are in a perilous situation. On the one side, and on the other, dangers meet us; and *either* extreme will be pernicious to virtue.

Several pictures of the Sardinian kings were transmitted to France. Or—*Several of the Sardinian king's pictures, &c.* Or—*Several pictures belonging to the king of Sardinia, &c.*

When I last saw him, he *was* grown considerably.

If we consult *either* the improvement of the mind or the health of the body, it is well known *that* exercise is the great instrument of promoting both.

If it were *they* who acted so ungratefully, they are doubly in fault. Or—*If they acted, &c.*

Whether virtue *promote* our interest or not, we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as *too much* restraint, in our management of children.

No human happiness is so great, as not to

contain some imperfections. Or—as to contain *no* imperfection.

His father cannot hope for this success, unless his son *give* better proofs of genius, or *apply* himself with indefatigable labor.

The house framed a remonstrance, *in which* they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of those artifices which *most easily seduce* men under *the* appearance of benevolence.

This is the person *to whom* we are so much obliged, and *whom* we expected to see, when the favor was conferred.

He is a person of great property, but *he* does not possess the esteem of his neighbors.

They were solicitous to ingratiate *themselves* with those, *whom* it was dishonorable to favor.

The great diversity which takes place among men, is not owing to a distinction that nature *has* made in their original powers, so much as to the superior diligence, with which some have improved *these* powers beyond others.

While we are unoccupied *by* what is good, evil is *continually* at hand.

There is not a creature that moves, nor a vegetable that grows, but *which*, when minutely examined, *furnishes* materials for pious admiration.

What can be the reason of the committee's having delayed this business? Or—What can

be the committee's reason for having delayed this business?

I know not whether Charles was the author, but I understood it to be him.

A good and well cultivated mind, is greatly preferable to rank or riches.

When charity to the poor is governed by knowledge and prudence, every one admits it to be a virtue.

His greatest concern, and highest enjoyment, was to be approved in the sight of his Creator.

Let us not set our hearts on so mutable, so unsatisfying a world.

SECTION 5.

Exercises, p. 124.

SHALL you attain success, without that preparation, and escape dangers without that precaution, which are required of others?

When we see bad men honored and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the joiner.

Every member of the body, every bone, joint, and muscle, lies exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, is not sufficient to prevent them.

It is rightly said that though faith justifies us, yet works must justify our faith.

If an academy be established for the cultivation of our language, let the members of it stop

the license of translators ; whose idleness and ignorance, if *they* be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher *should* firmly *believe*, both the truth and the importance of those principles which he inculcates on others ; and *not only* that he *should* speculatively *believe* them, but *have* a lively and serious feeling of them.

It is not the uttering, or the hearing of certain words, that constitutes the worship of the Almighty. It is the heart that praises, or prays. If the heart *accompanies* not the words that are spoken, we offer *the* sacrifice of fools,

Neither flatter *nor* condemn the rich or the great.

He has travelled much, and passed through many stormy seas, and *over extensive tracts of land*.

You must be sensible that there is, and can be no other person *than myself*, who could give the information desired. Or—*no person but myself*, &c.

To be patient, resigned, and thankful, under afflictions and disappointments, *demonstrates* genuine piety.

Alvarez was a man of corrupt principles, and detestable conduct ; and what is still worse, *he* gloried in his shame.

As soon as the sense of a Supreme Being is lost, the great check is taken off, which keeps *under restraint* the passions of men. Mean desires, and low pleasures, take place of the

greater and nobler sentiments which reason and religion *inspire*.

We should be careful not to follow the example of many persons, *who* censure the opinions, manners, and customs of others, merely because they are foreign to *them*.

Steady application, as well as genius and abilities, *is* necessary to produce eminence.

There *are*, in that seminary, several students *who are* considerably skilled in mathematical knowledge.

If Providence *clothes* the grass of the field, and shelters and adorns the flowers that every where *grow* wild amongst it, will he not *much more* clothe and protect his servants and children?

We are too often hurried *by* the violence of passion, or *ensnared by* the allurements of pleasure.

High hopes, and florid views, *are* great *enemies* to tranquillity.

Year after year *steals* something from us; till the decaying fabric *totter* of itself, and *stumble* at length into dust. Or—*shall totter, &c.*

I had intended to *finish* the letter before the bearer called, that he might not *be* detained; but I was prevented by company.

George is the most learned and accomplished of all the students that belong to the seminary.

This excellent and well written treatise, with

others that might be mentioned, *was* the foundation of his love of study.

There can be no doubt that the pleasures of the mind excel those of sense.

SECTION 6.

Exercises, p. 126.

The grand temple consisted of one great edifice and several smaller ones.

Many would *gladly* exchange their honors, beauty, and riches, for the more quiet and *humble* station, *with* which you are now dissatisfied.

Though the scene was a very affecting one, Louis showed little emotion on the occasion.

The climate of England is not so pleasant as *that* of France, Spain or Italy.

Much of the good and evil that *happen* to us in this world, *is* owing to apparently undesigned and fortuitous events : but it is the Supreme Being *who* secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, *is* a disposition highly culpable.

This task was the *more easily* performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, *whose name* seemed to her another word for chastity.

He has not yet cast off all regard for decency.

cy ; and this is the most *that* can be advanced in his favor.

The girls' school was *formerly* better conducted than the boys'. Or—*than that of the boys.* "

The loss of his much-loved friend, or *the disappointments he has met with*, have occasioned the total derangement of his mental powers.

The concourse of people *was* so great, that we passed *with difficulty*.

All the women, children, and treasure, *that* remained in the city, fell under the victor's power.

They have already made great progress in their studies, and, if attention and diligence *continue*, they will soon fulfil the expectations of their friends.

His propensity to this vice, against every principle of interest and honor, *is amazing*.

This kind of vice, though *it inhabits* the upper circles of life, *is* not less pernicious, than *that which* we meet with amongst the lowest of men.

He acted *agreeably* to the dictates of prudence, though he *was* in a situation *exceedingly* delicate.

If I had known the distress of my friend, it would *have been* my duty to *relieve* him ; and it would always have yielded me pleasure to *have granted* him that relief.

They admired the candor and uprightness of the countryman, as they called him.

The set of *new* curtains did not correspond to the pair of *old* blinds.

The tutor commends him for being more studious than any other *pupil* of the school. Or—for being the most studious *pupil* of the school.

Two principles in human nature reign ;
Self-love to urge, and reason to restrain ;
Nor *this* a good, nor *that* a bad we call ;
Each works its end, to move or govern all.

Temperance and exercise, *how little soever* they may be regarded, are the best means of preserving health.

He has greatly blessed me ; yes, even *me*, who, loaded with kindness, have not been sufficiently grateful.

No persons feel *so much* the distresses of others, as *they who* have experienced distress themselves.

SECTION 7.

Exercises, p. 128.

Constantinople was the point, in which *were* concentrated the learning and science of the world.

Disgrace not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which *bespeaks* a little mind.

A circle, a square, a triangle, or a hexagon, *pleases* the eye by *its* regularity, as a beautiful figure.

His conduct was equally unjust and dishon-

orable. Or—*was as unjust as it was dishonorable.*

The 1st. at first, he *began* to defend himself, yet, when the proofs appeared against him, he *durst not any longer contend.*

Many persons will not believe *that they are influenced by prejudices.* Or—*many persons believe they are free from prejudices.*

The pleasure or pain of one *passion, differs from that of another.*

The rise and fall of the tides, in this place, *make a difference of about twelve feet.*

Five and seven make twelve, and one *make thirteen.*

He did not know *whom* to suspect.

I *intended yesterday to walk out,* but I *was again disappointed.*

The court of Spain, *which gave the order, was not aware of the consequence.*

If the acquisitions *which he has made, and which have qualified him to be a useful member of society,* should *be misapplied,* he will be highly culpable.

There was much *spoken and written* on each side of the question; but I have *chosen to suspend my decision.*

Were there no bad men in the world, to vex and distress the good, these might appear in the light of harmless innocence; but they could have no opportunity of displaying fidelity, magnanimity, patience, and fortitude.

The most ignorant and savage tribes of men, when they looked round on the earth, and the

heavens, could not avoid ascribing their origin to some invisible, designing cause, and *feeling* a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, than complacency of temper and affability of manners, *is* requisite to form a worthy man or a true Christian.

One of the first, and the most common *extremes* in moral conduct, is *that of* placing all virtue *either* in justice, *on the one hand*, or in generosity, *on the other*.

It is an inflexible regard to principle, which has ever marked the characters of *those who have eminently distinguished* themselves in public life ; who *have* patronized the cause of justice against powerful oppressors ; *who*, in critical times, have supported the falling rights and liberties of men ; and *have* reflected honor on their nation and country.

When it is with regard to trifles, that diversity or *contrariety* of opinions *shows itself*, it is childish in the last degree, if this *become* the ground of estranged affection. When, from such a cause, there *arises* any breach of friendship, human weakness is discovered in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest *may* vary from *those* of their friends, according as their lines of life diverge, or as their temper, and habits of thought, *present* objects under different points of view. But *by* candid and liberal minds, unity of affection will still be preserved. Desires and wishes are the first springs of

action. When they become exorbitant, the whole character is *likely* to be tainted. If we suffer our *fancy* to create to *itself* worlds of ideal happiness ; if we feed our imagination with plans of opulence and splendor ; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation, as the sole *stations* of felicity ; the assured consequence *will* be, that we *shall* become unhappy *in* our present state ; unfit for acting the part, and discharging the duties that belong to it ; we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

Maria always appears *amiable*. She never speaks *severely* or *contemptuously*.

0030000

PART IV, PUNCTUATION.

CHAP. I.

Containing applications of the Comma, disposed under the particular Rules.

Grammar, p. 235. Exercises, p. 132.

RULE I.

*The tear of repentance brings its own relief.
Manhood is disgraced by the consequences
of neglected youth.*

Idleness is the great fomentor of all corruptions in the human heart.

It is honorable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth, are mere combinations in pleasure.

The indulgence of harsh dispositions, is the introduction of future misery.

The intermixture of evil in human society, serves to exercise the suffering graces and virtues of the good.

RULE II.

Grammar, p. 235. Exercises, p. 133.

Gentleness is, in truth, the great avenue to mutual enjoyment.

Charity, like the sun, brightens all its objects.

The tutor, by instruction and discipline, lays the foundation of the pupil's future honor.

Trials, in this stage of being, are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

Grammar, p. 235. Exercises, p. 133.

Self-conceit, presumption, and obstinacy, blast the prospect of many a youth.

In our health, life, possessions, connexions, pleasures, there are causes of decay imperceptibly working.

Discomposed thoughts, agitated passions, and a ruffled temper, poison every pleasure of life.

Vicissitudes of good and evil, of trials and consolations, fill up the life of man.

Health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man, or of the world's mutability.

RULE IV.

Grammar, p. 236. Exercises, p. 134.

An idle, trifling society, is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited, timorous, and base.

An upright mind will never be at a loss to discern what is just and true, lovely, honest, and of good report.

The vicious man is often looking round him, with anxious and fearful circumspection.

True friendship will, at all times, avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

Grammar, p. 236. Exercises, p. 134.

The man of virtue and honor will be trusted, relied upon and esteemed.

- Deliberate slowly, execute promptly.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends resolutely, and continues a friend unchangeably.

Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is to be employed in doing justice, loving mercy, and walking humbly with our Creator.

RULE VI.

Grammar, p. 237. Exercises, p. 135.

This unhappy person had often been seriously, affectionately admonished, but in vain.

To live soberly, righteously, and piously, comprehends the whole of our duty.

When thy friend is calumniated, openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

Grammar, p. 237. Exercises, p. 135.

True gentleness is native feeling, heightened and improved by principle.

The path of piety and virtue, pursued with a firm and constant spirit, will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation, altering their appearance every moment, and passing into some new forms.

What can be said to alarm those of their danger, who, intoxicated with pleasures, become giddy and insolent ; who, flattered by the illusions of prosperity, make light of every serious admonition, which their friends, and the changes of the world, give them ?

RULE VIII.

Grammar, p. 237. Exercises, p. 135.

If, from any internal cause, a man's peace of mind be disturbed, in vain we load him with riches or honors.

Gentleness delights, above all things, to alleviate distress ; and if it cannot dry up the falling tear, to sooth at least the grieving heart.

Wherever Christianity prevails, it has discouraged, and, in some degree, abolished slavery.

We may rest assured that, by the steady pursuit of virtue, we shall obtain and enjoy it.

RULE IX.

Grammar, p. 237. Exercises, p. 136.

Continue, my dear child, to make virtue thy principal study.

To you my worthy benefactors, am I indebted, under Providence, for all I enjoy.

Canst thou expect, thou betrayer of innocence, to escape the hand of vengeance?

Come, then, companion of my toils, let us take fresh courage, persevere, and hope to the end.

RULE X.

Grammar, p. 237. Exercises, p. 136.

Peace of mind being secured, we may smile at misfortunes.

Virtue abandoned, and conscience reproaching us, we become terrified with imaginary evils.

Charles having been deprived of the help of tutors, his studies became totally neglected.

To prevent further altercation, I submitted to the terms proposed.

To enjoy present pleasure, he sacrificed his future ease and reputation.

To say the least, they have betrayed great want of prudence.

RULE XI.

Grammar, p. 237. Exercises, p. 136.

Hope, the balm of life, soothes us under every misfortune.

Content, the offspring of virtue, dwells both in retirement, and in the active scenes of life

Confucius, the great Chinese philosopher, was eminently good, as well as wise.

The patriarch Joseph, is an illustrious example of chastity, resignation, and filial affection.

RULE XII.

Grammar, p. 238. Exercises, p. 137.

Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself, the less he likes to hear another talked of.

Nothing more strongly inculcates resignation than the experience of our own inability to guide ourselves.

The friendships of the world, can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

Grammar, p. 238. Exercises, p. 137.

He who is a stranger to industry, may possess, but he cannot enjoy.

Contrition, though it may melt, ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment, not for his chief felicity.

It is the province of superiors to direct, of inferiors to obey ; of the learned to be instructive, of the ignorant to be docile ; of the old to

be communicative, of the young to be attentive and diligent.

Though unavoidable calamities make a part, yet they make not the chief part of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit often interrupts the good order, and breaks the peace of society.

RULE XIV.

Grammar, p. 239. Exercises, p. 137.

Vice is not of such a nature, that we can say to it, "Hitherto shalt thou come and no farther."

One of the noblest of the christian virtues, is, "to love our enemies."

Many too confidently say to themselves, "My mountain stands strong, and it shall never be removed."

We are strictly enjoined, "not to follow a multitude to do evil."

RULE XV.

Grammar, p. 238. Exercises, p. 138.

The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colors.

Beware of those rash and dangerous connexions which may afterwards load you with dishonor.

Blind must that man be, who discerns not the most striking marks of a Divine government, exercised over the world.

It is labor only, which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind, there is an incomparable charm.

They who raise envy, will easily incur censure.

Many of the evils which occasion our complaints of the world, are wholly imaginary.

He who is good before invisible witnesses, is eminently so before the visible.

His conduct, so disinterested and generous, was universally approved.

RULE XVI.

Grammar, p. 239. Exercises, p. 138.

The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burthen which belongs not to it.

By whatever means we may first attract the attention, we can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

If the mind sow not corn, it will plant thistles.

One day is sufficient to scatter our prosperity and bring it to nought.

Graceful in youth are the tears of sympathy, and the heart that melts at the tale of woe.

The ever active and restless power of thought, if not employed about what is good, will naturally and unavoidably engender evil.

He who formed the heart, certainly knows what passes within it.

To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appearances, and to restrain rash desires, are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

Grammar, p. 239. Exercises, p. 139.

The greatest misery is, to be condemned by our own hearts.

The greatest misery that we can endure, is, to be condemned by our own hearts.

Charles's highest enjoyment was, to relieve the distressed, and to do good.

The highest enjoyment that Charles ever experienced, was to relieve the distressed, and to do good.

RULE XVIII.

Grammar, p. 239. Exercises, p. 139.

If opulence increases our gratifications, it increases in the same proportion our desires and demands.

He whose wishes, respecting the possessions of this world, are most reasonable and bounded, is likely to lead the safest, and, for that reason, the most desirable life.

By aspiring too high, we frequently miss the happiness, which, by a less ambitious aim, we might have gained.

By proper management, we prolong our time : we live more, in a few years, than others do in many.

In your most secret actions, suppose that you have all the world for witnesses.

In youth, the habits of industry are most easily acquired.

What is the right path, few take the trouble of inquiring.

RULE XIX.

Grammar, p. 240. Exercises, p. 140.

Providence never intended, that any state here should be either completely happy or entirely miserable.

As a companion, he was severe and satirical ; as a friend, captious and dangerous ; in his domestic sphere, harsh, jealous and erascible.

If the spring put forth no blossoms, in Summer there will be no beauty, and in Autumn no fruit. So, if youth be trifled away without improvement, manhood will be contemptible, and old age, miserable.

RULE XX.

Grammar, p. 240. Exercises, p. 140.

Be assured, then, that order, frugality, and economy, are the necessary supports of every personal and private virtue.

I proceed, secondly, to point out the proper state of our temper, with respect to one another.

Here, every thing is in stir and fluctuation ; there, all is serene, steady and orderly.

I shall make some observations, first, on the external, and next, on the internal, condition of man.

Sometimes timidity and false shame prevent our opposing vicious customs ; frequently expectation and interest impel us strongly to comply.

CHAP. II.

Containing insertions of the Semicolon and Comma.

Grammar, p. 240. Exercises, p. 141.

THAT darkness of character, where we can see no heart ; those foldings of art through which no native affection is allowed to penetrate ; present an object, unamiable in every season of life, but particularly odious in youth.

To give an early preference to honor above gain, when they stand in competition ; to despise every advantage which cannot be attained without dishonest arts ; to brook no meanness, and to stoop to no dissimulation : are the indications of a great mind, the presages of future eminence and usefulness in life.

As there is a worldly happiness, which God perceives to be no other than disguised misery ; as there are worldly honors, which in his estimation are reproach ; so there is a worldly wisdom which in his sight, is foolishness.

The passions are the chief destroyers of our

peace ; the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship ; hell, of fierceness and animosity.

The path of truth is a plain and safe path : that of falsehood is a perplexing maze.

Modesty is one of the chief ornaments of youth ; and has ever been esteemed a presage of rising merit.

Life, with a swift, though insensible course, glides away ; and, like a river which undermines its banks, gradually impairs our state.

The violent spirit, like troubled waters, renders back the images of things distorted and broken ; and communicates to them all that disordered motion, which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice ; cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order, may be compared to the celestial bodies, which move in regular courses, and by stated laws ; whose influence is beneficent ; whose operations are quiet and tranquil.

CHAP. III.

Containing applications of the Colon, &c.

Grammar, p. 241. Exercises, p. 142.

THE three great enemies to tranquility, are vice, superstition, and idleness : vice, which poisons and disturbs the mind with bad passions ; superstition, which fills it with imagina-

ry terrors ; idleness, which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake, and to steer a safe course through a troubled and stormy ocean, require different talents : and, alas, human life oftener resembles the stormy ocean, than the unruffled lake.

When we look forward to the year which is beginning, what do we behold there ? All, my brethren, is a blank to our view : a dark unknown presents itself.

Happy would the poor man think himself, if he could enter on all the treasures of the rich : and happy for a short time he might be ; but before he had long contemplated and admired his state, his possessions would seem to lessen, and his cares would grow.

By doing, or at least endeavoring to do, our duty to God and man ; by acquiring an humble trust in the mercy and favor of God, through Jesus Christ ; by cultivating our minds, and properly employing our time and thoughts ; by governing our passions and our temper ; by correcting all unreasonable expectations from the world, and from men ; and, in the midst of worldly business, habituating ourselves to calm retreat and serious recollection : by such means as these, it may be hoped, that, through the Divine blessings, our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison, expressed in an abridged form, but without any of the words

that denote comparison : as, "To the upright there ariseth light in darkness."

All our conduct towards men, should be influenced by this important precept! "Do unto others, as you would that others should do unto you."

Philip III. king of Spain, when he drew near the end of his days, seriously reflecting on his past life, and, greatly affected with the remembrance of his misspent time, expressed his deep regret in these terms; "Ah! how happy would it have been for me, had I spent, in retirement, these twenty-three years that I have possessed my kingdom!"

Often is the smile of gaiety assumed whilst the heart aches within : though folly may laugh, guilt will sting.

There is no mortal truly wise and restless at once : wisdom is the repose of minds.

CHAP. IV.

Containing insertions of the Period, &c.

Grammar, p. 242. Exercises, p. 144.

THE absence of evil is a real good. Peace quiet, exemption from pain, should be a continued feast.

Worldly happiness ever tends to destroy itself by corrupting the heart. It fosters the loose and the violent passions. It engenders *nervous habits*; and taints the mind with false *delicacy*, which makes it feel a thousand unreal evils.



Feeding the hungry, clothing the naked, comforting the afflicted, yield more pleasure than we receive from those actions which respect only ourselves. Benevolence may, in this view, be termed the most refined self-love.

The resources of virtue remain entire, when the days of trouble come. They remain with us in sickness, as in health : in poverty as in the midst of riches ; in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him, and he can always enjoy it.

We ruin the happiness of life, when we attempt to raise it too high. A tolerable and comfortable state, is all that we can propose to ourselves on earth. Peace and contentment, not bliss, nor transport, are the full portion of man. Perfect joy is reserved for heaven.

If we look around us, we shall perceive that the whole universe is full of active powers.— Action is indeed the genius of nature. By motion and exertion, the system of being is preserved in vigor. By its different parts always acting in subordination one to another, the perfection of the whole is carried on. The heavenly bodies perpetually revolve. Day and night incessantly repeat their appointed course. Continual operations are going on in the earth, and in the waters. Nothing stands still.

Constantine the Great was advanced to the sole dominion of the Roman World, A. D. 325.

and soon after openly professed the Christian faith.

The letter concludes with this remarkable postscript: "P. S. Though I am innocent of the charge, and have been bitterly persecuted, yet I cordially forgive my enemies and persecutors."

The last edition of that valuable work, was carefully compared with the Original MS.

CHAP. V.

Containing applications of the Dash ; of the Notes of Interrogation and Exclamation ; and of the Parenthetical characters.

Grammar, p. 243. Exercises, p. 146.

BEAUTY and strength, combined with virtue, piety,—how lovely in the sight of men ! how pleasing to Heaven ! peculiarly pleasing, because with every temptation to deviate, they voluntarily walk in the path of duty.

Something there is more needful than expense ;
And something previous ee'n to taste ;—'tis sense.

" I'll live to-morrow," will a wise man say ?
To-morrow is too late :—then live to-day.

Gripus has long been ardently endeavoring
to fill his chest : and lo ! it is now full. Is he
happy ? and does he use it ? Does he grate-

fully think of the Giver of all good things?— Does he distribute to the poor? Alas! these interests have no place in his breast.

What is there in all the pomp of the world, the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a good conscience.

To lie down on the pillow, after a day spent in temperance, in beneficence, and in piety, how sweet is it!

We wait till to-morrow to be happy: alas why not to-day? Shall we be younger? Are we sure we shall be healthier? Will our passions become feebler, and our love of the world less?

What shadow can be more vain than the life of a great part of mankind? Of all that eager and bustling crowd which we behold on earth, how few discover the path of true happiness! how few can we find whose activity has not been misemployed, and whose course terminates not in confessions of disappointment!

On the one hand, are the divine approbation, and immortal honor; on the other, (remember and beware,) are the stings of conscience, and endless infamy.

As, in ripper years, all unseasonable returns to the levity of youth ought to be avoided, (an admonition which equally belongs to both the sexes,) still more are we to guard against those intemperate indulgences of pleasure, to which the young are unhappily prone.

The bliss of man, (could pride that blessir
is not to act or think beyond mankind.

Or why so long (in life if long can be)
Lent Heav'n a parent to the poor and me.

CHAP. VI.

Corrections of the promiscuous insta defective Punctuation.

SECTION I.

See Exercises, p. 147.

WHEN Socrates was asked, what n
proached nearest to perfect happiness,
swered: "That man who has the fewest

She who studies her glass negle
heart.

Between passion and lying, there is n
ger's breadth.

The freer we feel ourselves in the p
of others, the more free they are ; he
free, makes free.

Addison has remarked, with equal pi
truth " that the creation is a perpetual
the mind of a good man."

He who shuts out all evasion when h
ises, loves truth.

*The laurels of the warrior are d
blood ; and bedewed with the tears
widow and the orphan.*

Between fame and true honor, a distinction is to be made. The former is a loud and noisy applause : the latter, a more silent and internal homage. Fame floats on the breath of the multitude : honor rests on the judgment of the thinking. Fame may give praise, while it withholds esteem : true honor implies esteem mingled with respect. The one regards particular distinguished talents : the other looks up to the whole character.

There is a certain species of religion, (if we can give it that name,) which is placed wholly in speculation and belief ; in the regularity of external homage ; or in fiery zeal about contested opinions.

Xenophanes, who was reproached with being timorous because he would not venture his money in a game at dice, made this manly and sensible reply : " I confess I am exceedingly timorous ; for I dare not commit an evil action."

He loves nobly, (I speak of friendship,) who is not jealous, when he has partners of love.

Our happiness consists in the pursuit, much more than in the attainment, of any temporal good.

Let me repeat it ;—he only is great who has the habits of greatness.

Prosopopoeia, or personification, is a rhetorical figure, by which we attribute life and action to inanimate objects ; as, " The ground thirsts for rain ;" " The earth smiles with plenty."

The proper and rational conduct of men with regard to futurity, is regulated by two considerations : first, that much of what it contains, must remain to us absolutely unknown ; next that there are also some events in it which may be certainly known and foreseen.

The gardens of the world produce only deciduous flowers. Perennial ones must be sought in the delightful regions above. Roses without thorns are the growth of paradise alone.

How many rules and maxims of life might be spared, could we fix a principle of virtue within ; and inscribe the living sentiment of the love of God in the affections ! He who loves righteousness, is master of all distinctions in morality.

He who, from the benignity of his nature, erected this world for the abode of men ; he who furnished it so richly for our accommodation, and stored it with so much beauty for our entertainment ; he who, since first we entered into life, hath followed us with such a variety of mercies : this amiable and beneficent Being, surely can have no pleasure in our disappointment and distress. He knows our frame ; he remembers we are dust ; and looks to frail man, we are assured, with such pity as a father beareth to his children.

One of the first lessons, both of religion and of wisdom, is, to moderate our expectations and hopes ; and not to set forth on the voyage of life, like men who expect to be always carried forward with a favorable gale. Let us be sat-

isified if the path we tread be easy and smooth, though it be not strewed with flowers.

Providence never intended, that the art of living happily in this world, should depend on that deep penetration, that acute sagacity, and those refinements of thought, which few possess. It has dealt more graciously with us; and made happiness depend on uprightness of intention, much more than on extent of capacity.

Most of our passions flatter us in their rise. But their beginnings are treacherous; their growth is imperceptible; and the evils which they carry in their train, lie concealed, until their dominion is established. What Solomon says of one of them, holds true of them all, "that their beginning is as when one letteth out water." It issues from a small chink, which once might have been easily stopped; but being neglected, it is soon widened by the stream, till the bank is at last totally thrown down, and the flood is at liberty to deluge the whole plain.

Prosperity debilitates, instead of strengthening the mind. Its most common effect is, to create an extreme sensibility to the slightest wound. It foment's impatient desires; and raises expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification, it blunts the feelings of men to what is pleasing; and leaves them unhappily acute to whatever is uneasy. Hence, the gale which

another would scarcely feel, is, to the prosperous, a rude tempest. Hence, the rose-leaf doubled below them on the couch, as it is told of the effeminate Sybarite, breaks their rest. Hence, the disrespect shown by Mordecai, preyed with such violence on the heart of Haman.

Anxiety is the poison of Human life. It is the parent of many sins, and of more miseries. In a world where every thing is so doubtful; where we may succeed in our wish, and be miserable; where we may be disappointed, and be blessed in the disappointment; what means this restless stir and commotion of mind? Can our solicitude alter the course, or unravel the intricacy, of human events? Can our curiosity pierce through the cloud, which the Supreme Being hath made impenetrable to mortal eye?

No situation is so remote, and no station so unfavorable, as to preclude access to the happiness of a future state. A road is opened by the divine Spirit to those blissful habitations, from all corners of the earth, and from all conditions of human life; from the peopled city, and from the solitary desert; from the cottages of the poor, and from the palaces of kings; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.

The scenes which present themselves at our entering upon the world, are commonly flattering. Whatever they be in themselves, the

lively spirits of the young gild every opening prospect. The field of hope appears to stretch wide before them. Pleasure seems to put forth its blossoms on every side. Impelled by desire, forward they rush with inconsiderate ardor ; prompt to decide and to choose ; averse to hesitate, or to inquire ; credulous, because untaught by experience ; rash, because unacquainted with danger ; headstrong, because unsubdued by disappointment. Hence arises the perils to which they are exposed ; and which, too often, from want of attention to faithful admonition, precipitate them into ruin irretrievable.

By the unhappy excesses of irregular pleasure in youth, how many amiable dispositions are corrupted or destroyed ! How many rising capacities and powers are suppressed ! How many flattering hopes of parents and friends are totally extinguished ! Who but must drop a tear over human nature, when he beholds that morning which arose so bright, overcast with such untimely darkness ; that sweetness of temper which once engaged many hearts, that modesty which was so prepossessing, those abilities which promised extensive usefulness, all sacrificed at the shrine of low sensuality : and one who was formed for passing through life, in the midst of public esteem, cut off by his vices at the beginning of his course ; or sunk, for the whole of it, into insignificance and contempt ? These, O sinful Pleasure ! are thy trophies. It is thus th

co-operating with the foe of God and man, thou degrades human honor, and blasteih the opening prospects of human felicity.

SECTION 2.

EXAMPLES IN POETRY.

Exercises, p. 152.

Where's thy true treasure? Gold says, "Not in me;"
And "Not in me," the Di'mond. Gold is poor.

The scenes of business tell us—what are men;
The scenes of pleasure—What is all beside.

Wo then apart. (if wo apart can be
From mortal man,) and fortune at our nod,
The gay, rich, great, triumphant, and august,
What are they? The most happy (strange to say!)
Convince me more of human misery.

All this dread order break—for whom? for thee?
Vile worm!—O madness! pride! impiety!

Man, like the gen'rous vine supported lives;
The strength he gains, is from th' embrace he gives.

Know, Nature's children all divide her care:
The fur that warms a monarch, warm'd a bear.
While man exclaims, "See all things for my use!"
"See man for mine," replies a pamper'd goose.
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

Th' Almighty, from his throne, on earth surveys
Nought greater than an honest humble heart:

An humble heart his residence, pronounc'd
His second seat.

Bliss there is none, but unprecarius bliss,
That is the gem : sell all, and purchase that.

Why go a begging to contingencies,
Not gain'd with ease, nor safely lov'd, if gain'd ?

There is a time, when toil must be preferr'd,
Or joy, by mistim'd fondness, is undone.
A man of pleasure is a man of pains.

Thus nature gives us (let it check our pride)
The virtue nearest to our vice allied.

See the sole bliss Heav'n could on all bestow !
Which who but feels can taste, but thinks can know ;
Yet poor with fortune, and with learning blind,
The bad must miss ; the good untaught will find.

Whatever is, is right.— This world 'tis true,
Was made for Cæsar,—but for Titus too.
And which more bless'd ? who chain'd his country,
say,
Or he whose virtue sigh'd to lose a day ?

The first sure symptom of a mind in health,
Is rest of heart, and pleasure, felt at home.

True happiness resides in things unseen.
No smiles of fortune ever bless the bad ;
Nor can her frowns rob innocence of joy.

Oh the dark days of vanity ! while here,
How tasteless ! and how terrible, when gone !
Gone ? they ne'er go ; when past, they haunt us
still.

Father of light and life ! Thou good supreme !
O teach me what is good ! Teach me thyself !
Save me from folly, vanity, and vice,
From ev'ry low pursuit ; and feed my soul

With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-fading bliss !

If I am right, thy grace impart,
Still in the right to stay ;
If I am wrong, O teach my heart
To find that better way.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent

O lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul,
Who think it solitude to be alone !
Communion sweet, communion large and high,
Our season, guardian angel, and our God.
Then nearest these when others most remote ;
And all, ere long, shall be remote, but these.

Benevolence.

God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake ;
The centre mov'd, a circle straight succeeds ;
Another still, and still another spreads.
Friend, parent, neighbor, first it will embrace ;
His country next ; and next, all human race ;
Wide, and more wide th' o'erflowings of the mind,
Take ev'ry creature in, of ev'ry kind.
Earth smiles around, with boundless bounty bless'd ;
And Heav'n beholds its image in his breast.

Happiness.

Know then this truth, (enough for man to know,)
" Virtue alone is happiness below ;"
*The only point where human bliss stands still,
And tastes the good without the fall to ill ;*

Where only merit constant pay receives,
Is blest in what it takes, and what it gives,
The joy unequall'd, if its end it gain ;
And if it lose, attended with no pain :
Without satiety, tho' e'er so bless'd ;
And but more relish'd as the more distress'd :
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears.
Good, from each object, from each place acquired ;
For ever exercis'd yet never tir'd ;
Never elated while one man's oppress'd ;
Never dejected while another's bless'd ;
And where no wants, no wishes can remain ;
Since but to wish more virtue, is to gain.

Gratitude.

When all thy mercies, O my God !
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words, with equal warmth,
The gratitude declare,
That glows within my ravish'd heart ?
But thou canst read it there.

Thy providence my life sustain'd,
And all my wants redress'd,
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
To form themselves in pray'r.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When in the slipp'ry paths of youth,
With heedless steps, I ran,
Thine art : unseen, convey'd me safe,
And led me up to man.

Through hidden dangers, toils and death,
It gently clear'd my way ;
And through the pleasing snares of vice,
More to be fear'd than they.

When worn with sickness, oft hast thou,
With health renew'd my face ;
And when in sin and sorrow sunk,
Reviv'd my soul with grace.

Thy bounteous hand, with worldly bliss ;
Has made my cup run o'er ;
And, in a kind and faithful friend,
Has doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ ;
Nor is the least, a cheerful heart,
That tastes those gifts with joy.

Through ev'ry period of my life,
Thy goodness I'll pursue :
And after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord !
Thy mercy shall adore.

Through all eternity, to thee
A joyful song I'll raise ;
For O ! eternity's too short
To utter all thy praise.

The Voyage of life.

Self-flattered, unexperienc'd, high in hope,
When young, with sanguine cheer, and streamers
gay.

We cut our cable, launch into the world,
And fondly dream each wind and star our friend,
All in some darling enterprize embark'd,
But where is he can fathom its event
Amid a multitude of artless hands,
(Ruin's sure perquisite, her lawful prize.)
Some steer aright ; but the black blast blows hard,
And puffs them wide of hope. With hearts of proof,
Full against wind and tide, some win their way,
And when strong effort has deserv'd the port,
And tugg'd it into view, 'tis won ! 'tis lost !
Though strong their oar, still stronger is their fate :
They strike ; and, while they triumph, they exp re.
In stress of weather, most, some sink outright.
O'er them, and o'er their names, the billows close :
To-morrow knows not they were ever born.
Others, a short memorial leave behind,
Like a flag floating, when the bark's engulf'd ;
It floats a moment, and is seen no more ;
One Cæsar lives ; a thousand are forgot.
How few, favor'd by ev'ry element,
With swelling sails make good the promis'd port,
With all their wishes freighted ! Yet ev'n these,
Freighted with all their wishes, soon complain,
Free from misfortune, not from nature free,
They still are men ; and when is man secure ?
As fatal time as *eternum*. The rush of years
Beats down their strength ; their numberless escapes
In ruin end ; and, now, their proud success
But plants new terrors on the victor's brow.
What pain, to quit the world just made their own !
Their nests so deeply down'd, and built so high !—
Too low they build, who built beneath the stars.

PART V.

PERSPICUITY AND ACCURACY.

First, *with respect to single words and phrases.*

CHAP. I.

Corrections of the errors that relate to Purity.

Grammar, p. 250. Exercises, p. 158.

We should be *daily* employed in doing good.

I am wearied with seeing so perverse a disposition.

I know not who has done this thing.

He is *in no wise* thy inferior : and, in this instance, is *not at all* to blame.

The assistance was welcome, and *seasonably* afforded.

For want of employment, he *wandered* idly about the fields.

We ought to live *soberly, righteously, and piously* in the world.

He was long indisposed, and at length died *of melancholy*.

That word follows the general rule, and takes the *penultimate* accent.

He was an *extraordinary* genius, and attracted much attention.

The *haughtiness* of Florio was very *ungrateful, and disgusting* both his friends and strangers.



Purity.) PERSPICUITY, &c. 137

He charged me with want of resolution, but *in this censure* he was greatly mistaken.

They have manifested great *candor* in all the transactions.

The *conformity* of the thought to truth and nature greatly recommended it.

The importance, as well as the *authenticity* of the books has been clearly displayed.

It is difficult to discover the spirit and *design* of some laws.

The disposition which he exhibited was both unnatural and *uncomfortable*.

His natural severity rendered him a very *unpopular* speaker.

The *inquietude* of his mind made his station and wealth far from being enviable.

I received the gift with pleasure, but I shall now *more gladly* resign it. Or—with great *pleasure* resign it.

These things are of the highest *importance* to the growing age.

I am grieved with the view of so many blank leaves, in the book of my life.

I *repent* that I have so long walked in the paths of folly.

I think that I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously agitated on *both sides*.

Thy speech *betrays* thee : for thou art a Galilean.

Let us not give too hasty credit to stor

which may injure our neighbor : *perhaps* they are the offspring of a calumny or misapprehension.

The gardens were void of simplicity and elegance ; and exhibited much that was glaring and *whimsical*.

CHAP. II.

Corrections of the errors relating to Propriety.

Grammar, p. 251. Exercises, p. 160.

SECTION 1.

I would as readily do it myself, as persuade another to do it.

Of the justness of his measures, he convinced his opponent by *the force* of argument.

He is not, *in any degree*, better than those whom he so liberally condemns.

He *insists* upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as *I understand* it, is very different from the common acceptance.

The favorable moment should be embraced ; for he does not *continue* long in one mind.

He exposed himself so much amongst the people, that he *was once or twice in danger of* having his head broken.

He was very dexterous in *penetrating* the views and designs of others.

If a little care were bestowed upon his education, he might be very useful amongst his neighbors.

He might have perceived, *by a transient view*, the difficulties to which his conduct exposed him.

If I *should* have a little leisure to-morrow, I intend to pay them a short visit.

This performance is *of the same value* as the other.

The scene was new, and he was seized with *wonder* at all he saw.

SECTION 2.

Grammar, p. 252. Exercises, p. 161.

Let us consider the works of nature, and *those of art*, with proper attention.

He is engaged in a treatise on the interests of the soul and *of the body*.

Some productions of nature rise *or sink* in value, according as they more or less resemble those of art.

The Latin tongue *was never spoken* in its purity, in this island.

For some centuries, there was a constant intercourse between France and England, by *reason of* the dominions *which* we possessed there, and the conquests *which* we made. Or — *occasioned by the dominions, &c.*

He is impressed, with a true sense of *the importance of* that function, when chosen from a regard to the interests of piety and virtue.

The wise and *the foolish*, the virtuous and the vile, the learned and *the ignorant*, the temperate and *the profligate*, must often, like the *wheat and the tares*, be blended together.

SECTION 3.

Grammar, p. 252. Exercises, p. 161.

An eloquent speaker may give more *numerous*, but cannot give more convincing arguments, than this plain man offered. Or—*may give more, but cannot give stronger, &c.*

These persons possessed very moderate intellects, even before they had impaired them by the extravagance of passion.

True wit is nature dressed to advantage ; *but some works have more ornament than does them good.*

The sharks *that* prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of *persons that* treat them with great confidence and respect.

Honor teaches us properly to respect ourselves, and to violate no right or privilege of our neighbor : it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions. *It must, therefore, be a false and mistaken honor, that prompts the destroyer to take the life of his friend.*

He will *always* be with you, to support and comfort you, and in some measure to *prosper* your labors ; and he will also be with all his faithful ministers, who shall succeed you in his *service.*

SECTION 4.

Grammar, p. 253. Exercises, p. 162.

Most of our sailors were asleep in their apartments, when a heavy wave broke over the ship, and swept away one of our boats, and the one which contained our compasses, &c. Our cabin windows were secured, or the vessel would have been filled. The main mast was so damaged, that we were obliged to strengthen it, and proceed for Lisbon.

The book is very neatly printed : the distances between the lines are ample and regular ; and the lines themselves on the opposite sides of each leaf, exactly correspond to one another.

SECTION 5.

Grammar, p. 253. Exercises, p. 163.

When our friendship is considered, how is it possible that I should not grieve for having lost such a friend ?

The hen being on her nest, was killed and eaten there by the eagle. Or—The eagle killed the hen, flew to her nest in the tree, and eat her there.

It may justly be said, that there are no laws referable to those of England.

They who have pretended to polish and refine the English language, have been the chief agents in multiplying its abuses and absurdities. Or—The chief thing which they who have pretended to polish and refine the English language, have done, is to multiply its abuses and absurdities.

Propriety.) PERSPICUITY, &c. 143

handsome observation, on Ovid's writing a letter from Dido to Æneas.

Imprudent associates disqualify us for instructing or reproofing others. *On—Disqualify us from receiving instruction or reproof from others.*

SECTION 6.

Grammar, p. 253. Exercises, p. 164.

I seldom see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition of an immortal soul?

A poet, speaking of the universal deluge, says :

Yet when that flood in its own depth was drown'd,
And left behind it false and slipp'ry ground.

When the waters of the deluge had subsided, they left, &c.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity.

And Bezaleel made the laver of brass, and the foot of it brass, of the mirrors used by the women.

And, in the lower deep, another deep
Still threat'ning to devour me, opens wide.

SECTION 7.

Grammar, p. 256. Exercises, p. 165.

No fewer than two hundred scholars have been educated in that school.

The *business*, however laudable the *att* was found to be impracticable.

He is our *common* benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an *lectual* one.

They broke down the banks, and the river was soon *overflowed*.

The garment was decently formed, and finished very neatly.

The house is a cold one, for it has a *stern* aspect.

The *proposal*, for each of us to relinquish something, was complied with, and produced cordial *reconciliation*.

Though learn'd, well bred ; and though well sincere ;

Modestly bold, and *humanely* severe.

A fop is a *ridiculous* character, in every view but his own.

An action that excites laughter, without mixture of contempt, may be called a *comic* action.

It is difficult for him to speak three sentences *successively*.

By this expression, I do not *mean* what persons annex to it.

The *neglect* of timely precaution was the *cause* of this great loss.

All the sophistry which has been employed cannot obscure so plain a truth.

Disputing should always be so managed, as to remind us, that the only end of it is truth.

My friend was so ill that he could not sit up at all, but was obliged to lie continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals which were worshipped by those people. A reverence for these creatures, made the Egyptians lay down their arms, and become an easy conquest.

The presence of the Deity and the interest which so august a Being is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and had set down together, Peter sat down among them.

By the slavish disposition of the senate and people of Rome, under the emperors, the wit and eloquence of the age were wholly turned towards panegyric. Or—wholly employed in panegyric.

The refreshment came in seasonably, before they had lain down to rest.

We speak what we do know, and testify that which we have seen.

They shall fly as the eagle that hasteth to eat.

The wicked flee when no man pursueth: but the righteous are bold as a lion.

A creature of a more exalted kind
Was wanted yet, and then was man design'd.

Secondly, *Perspicuity and Accuracy with respect to the construction of Sentences.*

CHAP. I.

Corrections of the errors which relate to the Clearness of the sentence.

Grammar, p. 262. Exercises, p. 169.

SECTION 1.

Hence *appears* the impossibility that an undertaking, *so* managed, should prove successful.

May we not here say with the poet, that "virtue is its own reward?"

Had he died before, would not this art have been *then* wholly unknown?

Not to exasperate him, I *spoke* only a very few words.

The works of art receive a very great advantage, from the resemblance which they have to those of nature: because here *not* on the similitude is pleasant, but the pattern is perfect.

It may be proper to give some account of those practices anciently used on such occasions, and discontinued *only* through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, great collector *at least* of books.

If Louis XIV. was not the greatest king, he was *at least* the best actor of majesty that ever filled the throne.

These forms of conversation multiplied in degrees, and grew troublesome.

earness.) PERSPICUITY.

149

Nor does this false modesty expose us to
h actions *only* as are indiscreet, but very
en to such as are highly criminal.
By greatness, I do not mean the bulk of any
gle object *only*, but the largeness of a whole
w. Or—I mean, not only the bulk of any sin-
object, but, &c.

was formerly engaged in that business, but I
ll never be concerned in it again.

We frequently do those things, which we af-
wards repent of.

By often doing the same thing, it becomes
itual.

lost nations, even the Jews not excepted,
re prone to idolatry.

aised to greatness without merit, he em-
yed his power solely for the gratification of
passions.

SECTION 2.

Grammar, p. 263. Exercises, p. 170.

The embarrassments of the artificers, ren-
ed the progress of the work very slow.

le found the place replete with wonders,
the contemplation of which he proposed to
ce himself, if he should never be able to
omplish his flight.

hey are now engaged in a study, the useful-
of which they have long wished to know.

his was an undertaking, which, in the ex-
tion proved as impracticable, as every other
heir pernicious, yet abortive schemes, had turn-
ut.

He thought that the presbyters would soon become more dangerous to the magistrates, than the *prelatical clergy* had ever been.

Frederic, seeing it was impossible, *with safety*, to trust his life in their hands, was obliged to take the Mahometans for his guard.

The emperor refused to convert the truce at once into a definitive treaty.

In the night, however, the miserable remains were taken down.

I have, in this paper, by way of introduction, settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking ; and endeavored, by several considerations, to recommend to my readers, the pursuit of those pleasures : I shall in my next paper, examine the several sources from whence these pleasures are derived.

Sir Francis Bacon, in his Essay upon Health, in which he particularly dissuades the reader from knotty and subtle disquisitions, has not thought it improper to prescribe to him a poem, or a prospect : and he advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

The English reader, if he would see the notion explained at large, may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect ; and if a little care were bestowed on the walks that lie between them, they would display neatness, regularity and elegance.

Though religion will indeed bring us under some restraints, they are *not only* tolerable, but, *on the whole*, desirable.

I have confined myself to those methods for the advancement of piety, which, *by a strict execution of the laws*, are in the power of a prince, limited like ours.

This morning, when, *with great care and diligence*, one of the gay females was looking over some hoods and ribbands, brought by her tire-woman, I was employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, *the honest dealer*, where fraud is permitted or connived at, or has no law to punish it, is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought, *on every occasion*, to avoid its contrary, a languid redundancy of words. It is *sometimes* proper to be copious, but never to be verbose.

A monarchy, limited like ours, may *for aught I know*, be placed as it has *often* been represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered in general, *how, in forming such scenes as are most apt to delight the mind of the beholder, the works both of nature and of art*

ist each other, I shall in this paper together some reflections, &c.

Let but one brave, great, active, disinterested man arise, and he will be received, and venerated.

Ambition creates hatred, shyness, and seditions and wars.

The scribes made it their profession to and to teach the law of Moses.

Sloth saps the foundation of every and pours upon us a deluge of crimes and

The ancient laws of Rome were so far suffering a Roman citizen to be put to that they would not allow him to be w or even to be bound.

His labors to acquire knowledge have productive of great success and satisfaction.

He was a man of the greatest prudence, modesty and virtue.

His favor or disapprobation was governed by the success or the failure of an enterprise.

He had a grateful sense of the benefit received, and did every thing in his power to serve his benefactor.

Many persons give evident proof, that they do not believe the principles of religion, or that they do not feel their power.

As the guilt of an officer, if he prove guilty, will be greater than that of a common servant; so the reward of his fidelity proportionably greater.

The comfort annexed to goodness is a pious man's strength. It attaches his

religion. It inspires his zeal. It supports his constancy ; and accelerates his progress.

SECTION 3.

Grammar, p. 266. Exercise, p. 173.

These are the *rules of the* master, who must be obeyed.

They attacked *the house of* Northumberland, whom they put to death.

He labored to involve *in ruin* his minister, who had been the author of it. Or—to ruin *his minister, &c.*

What he says *is true*, but it is not applicable to the point.

The French marched precipitately as to an assured victory ; whereas, the English advanced very slowly, and discharged such flights of arrows as did great execution. When the *former* drew near the archers, *the latter*, perceiving that they were out of breath, charged them with great vigor.

He was *at a window in Litchfield*, taking a view of the Cathedral, where a party of royalists had fortified themselves.

We no where meet with a more splendid or, pleasing show in nature, than what *is formed* in the heavens at the rising and setting of the sun, by the different stains of light, *which* show themselves in clouds of different situation.

There will be found, *throughout this kingdom*, a round million of creatures in human figure, whose whole subsistence, &c.

It is the custom of the Mahometan
see upon the ground any printed o
 paper, to take it up, and lay it aside
 as not knowing but it may contain so
 of their Alcoran.

The laws of nature are, truly, wha
 con styles his aphorisms, laws of law
 laws are always imperfect, and are o
 deductions from them, or applications
 nay, *civil laws* stand, in many instan
 rect opposition to the *laws of nature*.

It has not a *sentiment in it*, says P
 the author *does not religiously believe*

Many act so directly contrary to th
 od, that, from a habit, *which they ac*
the University, of saving time and
 they write in so diminutive a manner,
 can hardly read what they have writt

Thus I have fairly given you my o
 ion, *relating to this weighty affair*, a
 that of a great majority of both hous
 upon which I am confident you may
 ly reckon.

If, *from the earliest period of life*,
 a youth who has been well educat
 perceive the wisdom of the maxims
 commended.

CHAP. II.

*Corrections of the errors relating to the Unity
of a sentence*

SECTION 1.

Grammar, p. 267. Exercises, p. 175.

A short time after this injury, he came to himself; and the next day, *was* put on board his ship, *and* conveyed first to Corinth, and thence to the island of Eginia.

The Britons, daily harrassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence. *These people* reduced the greater part of the island to their own power; *and* drove the Britons into the most remote and mountainous parts. The rest of the country, in customs, religion, and language, became wholly Saxon.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which they would have procured; and incur the opposite evils to their full extent.

This prostitution of praise *affects not only* the gross of mankind, who take their notion of characters from the learned; but also the better sort of people, who, by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and on the undeserving. Or—*Not only the gross part of mankind, who take their notion of characters from the learned, are affected by this prostitution of praise: the better sort must also by this means, &c.*

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and extinguishing their jealousy. *He must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.*

He who performs every employment in its due place and season, suffers no part of time to escape without profit. He multiplies his days ; for he lives much in little space.

Desires of pleasure usher in temptation, and forward the growth of disorderly passions.

SECTION 2.

Grammar, p. 268. Exercises, p. 176.

The notions of lord Sunderland were always good. *This nobleman, however, was a man of great expense.*

In this uneasy state, both of his public and private life, Cicero was opposed by a new and deep affliction in the death of his beloved daughter Tullia ; which happened soon after her divorce from Dolabella. *The manners and humors of this man were entirely disagreeable to Tullia.*

The sun approaching melts the snow, and breaks the icy fetters of the main. *Here, vast sea-monsters pierce through floating islands, with arms which can withstand the chrystal rock ; whilst others, that of themselves seem great as islands, are, by their bulk alone armed against all but man. The superiority which*

he possesses over creatures of a size and force so stupendous, should make him mindful of his privilege of reason ; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superior wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself. *My* friend will forgive this short excursion in honor of a favorite writer.

Boast not thyself of to-morrow ; *for* thou knowest not what a day may bring forth. For the same reason, despair not of to-morrow ; it may bring forth good as well as evil. *Vex* not thyself with imaginary fears. *The* impending black cloud, which is regarded with so much dread, may pass by harmless ; or though it should discharge the storm, yet, before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

SECTION 3.

Grammar, p. 270. Exercises, p. 178:

Disappointments will often happen to the best and wisest men ; *sometimes to the wisest and best concerted plans. They may happen, too, not through any imprudence, of those who have devised the plan, nor even through the malice or ill design of others : but merely in consequence of some of those cross incidents of life, which could not be foreseen.*

Without some degree of patience exercise

under injuries, *human life would be rendered a state of perpetual hostility*: offences and retaliations would succeed to one another in endless train.

Never delay till to-morrow, *what reason and conscience tell you ought to be performed to-day*. To-morrow is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own.

We must not imagine that there is, in true religion, any think which overcasts the mind with sullen gloom and melancholy austerity or which derogates from that esteem which men are generally disposed to yield to exemplary virtues. *False ideas* may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world.

CHAP. III.

Corrections of the errors which respect the Strength of a Sentence.

Grammar, p. 271. Exercises, p. 179.

SECTION 1.

It is six months since I paid a visit to my relations.

Suspend your censure, till your judgment of the subject can be wisely formed.

The reason of *his having acted* in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be, that they rise early.

If I mistake not, he is improved both in knowledge and behaviour. Or—*I think, he is improved both in knowledge and behaviour.*

Those two boys appear to be equal in capacity.

Whenever he sees me, he inquires concerning his friends.

The reason of his conduct will *appear* in the conclusion of this narrative. Or—*His conduct will be accounted for in the, &c.*

I hope this is the last time of *my acting* so imprudently.

The reason of his sudden departure was, *that the case did not admit of delay.*

The people gained nothing farther by this step *than* to suspend their misery. Or—*nothing by this step, but the suspension of their misery.*

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by the inquirers into natural philosophy.

Few words in the English language are employed in a more loose and uncircumscribed sense than fancy and imagination.

I intend to make use of these words in my following speculations, that the reader may *rightly* conceive the subject upon which I proceed.

Commend me to an argument like a flail, *against which* there is no fence.

How many are there, by whom these good tidings were never heard?

These points have been illustrated in so plain a manner, that the perusal of the book has given ~~me~~ satisfaction.

However clear the conduct which he ought to have pursued, he had not resolution to set about it.

I was much moved on this occasion, and left the place full of serious reflections.

They are of those that rebel against the light : they know not *its* ways, nor abide in *its* paths.

This measure may afford some profit and some amusement. Or—*both profit and amusement.*

By a multiplicity of words, the sentiments are not set off and accommodated ; but like David, equipped in Saul's armor, they are encumbered and oppressed.

Though closely occupied with the affairs of the nation, he did not neglect the concerns of his friends.

If, on the *contrary*, secrecy had been enjoined, his conduct was very culpable.

Less capacity, *but more time*, is required for this business.

He did not mention Leonora, nor her *father's death*.

The combatants encountered with such rage, that eager only to assail, and thoughtless of defence, they fell dead upon the field together.

I shall begin with remarking the defects, and *shall then* proceed to describe the excellences, *of this plan of education.*

Numberless orders of beings, to us unknown, people the wide extent of the universe.

His extraordinary beauty struck observers with admiration. Or—*His beauty was so extraordinary that it struck, &c.*

Thought and language act and re-act upon each other. Or—*act upon each other mutually.*

Their interests were inseparably connected.

Employing all the circumspection which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support. Or—*While you employ all the circumspection which reason can suggest, let your prayers continually ascend to heaven for support.*

SECTION 2.

Grammar, p. 274. Exercises, p. 181.

The enemy said, I will pursue, I will overtake, I will divide the spoil.

While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease.

A man should endeavor to make the sphere of his innocent pleasures as wide as possible, that he may retire to them with safety, and find in them such a satisfaction as a wise man would not blush to take. *This advantage we gain by means of the pleasures of imagination.* Or—*This satisfaction we enjoy by means of, &c.*

The army was composed of Grecians, and

Arrians, and Lycians, and Pamphylians, and Phrygians.

The body of this animal was strong, proportionable, and beautiful.

Nothing promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from the advantages of fortune, yet it may often be accompanied by them.

The knowledge which he has acquired, and the habits of application which he possesses, will probably render him very useful.

Their idleness, their luxury and pleasures, their criminal deeds, their immoderate passions, their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, so that I was obliged to leave the place, though my assistance had been pressingly solicited.

I strenuously opposed those measures, but it was not in my power to prevent them.

I yielded to his solicitation, for I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be checkered with pleasure and pain. As such let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions: and these resources remain entire, when the days of trouble come.

He had made considerable advances in knowledge, *though* he was very young, and labored under several disadvantages.

SECTION 3.

Grammar, p. 277. Exercises, p. 183.

I HAVE, *with a good deal of attention*, considered the subject upon which I was desired to communicate my thoughts.

Whether, *in any country*, a choice altogether unexceptionable has been made, seems doubtful.

Let us endeavor to establish to ourselves an interest in him, who *in his hands* holds the reins of the whole creation.

Virgil, who, *in the sixth book of his Æneid*, has cast the whole system of Platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, gives us the punishment, &c.

And *at last, in the Pyrenean treaty*, Philip the fourth was obliged to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe.

By a late calculation, it appears, that, in Great Britain and Ireland, there are upwards of fifteen millions of inhabitants.

And although persons of a virtuous and learned education, *when they come forward into the great world*, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irreg-

As it is ever with reluctance and compunction of mind because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether, in any language, a single instance could be given of this species of composition.

Some of our most eminent writers have, as far as it regards the subsistence of our affections after death, made use of this Platonic notion, with great beauty and strength of reason.

On surveying the most indifferent works of nature, men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity.

Blessed is he that cometh in the name of the Lord.

Not every one that puts on the appearance of goodness, is good.

And there appeared to them Elias with Moses.

Your fathers, where are they? and the prophets, do they live forever?

At last, after much fatigue, through deep roads and bad weather, we came with no small difficulty to our journey's end.

The praise of judgment, Virgil has justly contested with Homer; but his invention remains yet unrivalled.

Instead of our being critics on others, let us employ our criticism on ourselves.

Leaving others to be judged by Him who



Strength.) PERSPICUITY, &c. 165

searcheth the heart, let us implore his assistance, for enabling us to act well our own part.

After passion has for a while exercised its tyrannical sway, its vehemence may by degrees subside.

This fallacious art, instead of lengthening life, debars us from enjoying it.

Indulging ourselves in imaginary, often deprives us of real enjoyments.

When reduced to poverty, how will that nobleman be able to conduct himself, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, the utility of which is above a child's comprehension: but is it necessary, or even possible, that a child should learn every thing that it behoves a man to know?

When they fall into sudden difficulties, they are less perplexed, and when they encounter dangers, they are less alarmed, than others in the like circumstances.

For all your actions, and particularly for the employments of youth, you must hereafter give an account.

SECTION 4.

Grammar, p. 279. Exercises, p. 183.

CHARITY breathes habitual kindness towards friends, courtesy towards strangers, long suffering to enemies.

Gentleness ought to form our address to

regulate our speech, and to diffuse itself in our whole behaviour.

The propensity to look forward into life too often *immoderately indulged, and grossly abused.*

The regular tenor of a virtuous and long life, will prove the best preparation for *age, for death and immortality.*

These rules are intended to teach young sons to write with propriety, *perspicuity, elegance.*

Sinful pleasures *degrade human honor,* blast the opening prospects of human felicity.

In this state of mind *every object appears gloomy, and every employment of life becomes an oppressive burden.*

They will acquire different views, by entering *on a virtuous course of action, and applying to the honorable discharge of the functions of their station.*

By the perpetual course of dissipation which sensualists are engaged ; *by the excesses which they indulge ; by the riotous revels and the midnight, or rather morning hour to which they prolong their festivity ; by debilitate their bodies, wear out their spirits and cut themselves off from the comforts and duties of life.*

SECTION 5.

Grammar, p. 280. Exercises, p. 186.

By what I have already expressed, the



Strength.) PERSPICUITY, &c. 167

er will perceive the business *upon* which I am to proceed.

May the happy message be applied to us, in all *its* virtue, strength and comfort !

Generosity is a showy virtue, *of* which many persons are very fond.

These arguments were, without hesitation, and with great eagerness, *embraced*.

It is proper to be long in deliberating ; but we should execute *speedily*.

Form your measures with prudence ; but *divest yourselves of* anxiety about the issue.

We are struck, we know not how, with the symmetry of any thing we see ; and immediately acknowledge the beauty of an object, without inquiring into the *cause of that beauty*.

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who by many degrees, *as an orator at least*, excelled the other.

SECTION 6.

Grammar, p. 281. Exercises, p. 187.

OUR British gardeners, instead of *following* nature, love to deviate from it as much as possible. Or—*instead of humoring, &c. love to thwart it, &c.*

I have observed of late the style of some great ministers, very much to exceed that of any other *writers*.

The old may inform the young ; and the young may imitate the old.

The account is generally balanced ; &

what we *lose* on the one hand, we gain on the other.

The laughers will be for those who have most wit : the serious, for those who have more reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much *exposed* to flattery on the other. If they receive reproaches which are not due, they likewise receive praises *that are not due*.

He can bribe, but he *cannot seduce*. He can buy, but he *cannot gain*. He can lie, but he *cannot deceive*.

He embraced the cause of liberty faintly and pursued it *irresolutely* ; he grew tired of it, when he had much to hope ; and gave it up when *he had nothing to fear*.

There may remain a suspicion that we over-rate the greatness of his genius, in the same manner as *we over-rate the greatness of bodies that are disproportioned and misshapen*.

SECTION 7.

Grammar, p. 282. Exercises, p. 188.

Sobriety of mind suits the present state of man.

As *supporters of unlawful assemblies*, these people were seized and punished.

To use the Divine name *habitually*, and without serious consideration, is highly irreverent.

From the kindness with which he was at first received, great hopes of success were entertained.

They conducted themselves *craftily*, and ensnared us before we had time to escape.

To our confined and humble station it belongs not to censure ; but to submit, trust, and adore.

The solace of the mind, under all its labors, is hope ; and there are few situations which exclude it entirely.

The humiliation of the mighty, and the fall of ambition from its towering height, little concern the bulk of mankind.

Tranquillity, order, and magnanimity, dwell with the *pious* and resigned man.

Idleness, ease, and *prosperity*, have a natural tendency to generate folly and vice.

By a cheerful, *candid*, and *uniform* temper, he conciliated general favor.

We reached the mansion before noon. It was a strong, *magnificent Gothic edifice*.

I had a long and perilous journey, but a *pleasing* companion who relieved the fatigue of it.

The speech was introduced by a sensible *exordium*, which made a favorable impression.

The commons made a *warm* remonstrance against so arbitrary a requisition.

The truly illustrious are they who do not court the praise of the world, but who perform the actions which deserve it.

By means of society, our wants are supplied, and our lives are rendered comfortable ; our capacities are enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to them who a disrelish of every pleasure, that is no exquisite and new ; who measure enjoyment not by their own feelings, but by the state of fashion ; who think themselves miserable, because others do not admire their state.

By the experience of distress, an insensibility of temper is most effectually corrected ; as the remembrance of our offerings, naturally prompts us to feel for others when they suffer. But if Providence be so kind as not to subject us to much of discipline in our own lot, let us draw improvement from the harder lot of others. Let us sometimes step aside from the smooth and easy paths, in which we are permitted to walk, in order to view the toilsome march of our brethren through the thorny desert.

As no one is without his failings, few void of amiable qualities.

Providence delivered them up to themselves, and they became their own tormentors.

From disappointments and trials, we learn the insufficiency of temporal things to procure happiness ; and are taught to seek it in religion and virtue.

CHAP. IV.

Corrections of the errors that relate to Fidelity of Speech.

Grammar, p. 287. Exercises, p. 190

No human happiness is so pure as not to contain any alloy.

There is a time when factions, by their vehemence, *confound* and disable one another.

I intend to make use of these words in *my following speculations*. Or—in the course of *my speculations*.

Hope, the *cheering star of life*, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the *gulf* of his estate.

He was so much skilled in the *exercise* of the oar, that few could equal him.

The death of Cato has, if *I may be allowed to say so*, rendered the senate an orphan.

Let us be *careful to suit our sails to the wind and weather* ; and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame)
Stemm'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene ;
Clouds that may dim his sublunary day,
But cannot *darken* ; even the best must own,
Patience and resignation are the *pillars*
Of human peace on earth.

On the wide sea of letters, 'twas thy boast
To crowd each sail, and touch at ev'ry coast :
From that rich *deep* how often hast thou brought,
The pure and precious pearls of splendid thought !
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong bark, in evil hour, to split
Upon the fatal rock of impious wit !

Since the time that reason began to *exert her powers*, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always *flowing*. The wheels of the spiritual engine have *circulated* with perpetual motion.

The man who has no rule over his own spirit, possesses no *defence* against *dangers* of any sort. He lies open to every insurrection of ill humor, and every *invasion* of distress. Whereas he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of *danger*, he can retreat with *safety*.

Tamerlane the Great, writes to Bajazet, emperor of the Ottomans, in the following terms—
“Where is the Monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, *ignobly* descended, since *thy* unbounded ambition has *subverted* all *thy* vain expectations, it would be proper that thou shouldst *repress* thy temerity, *repent* of *thy* perfidy, and become just and sincere in all *thy* transactions. This will secure to thee a safe and quiet retreat; and preserve thee from falling a victim to that vengeance, which thou hast so justly provoked, and so justly deserved.”

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel

Promiscuous.) PERSPICUITY, &c. 173.

ourselves : it is *pleasant even to mortify and subdue our lusts ; because that is victory* : it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion ; because this is empire.

CHAP. V.

Corrections of the errors in the chapter of promiscuous exercises.

SECTION 1.

See Exercises, p. 193.

What is human life to all, but a mixture of some scattered joys and pleasures, with various cares and troubles ?

Favors of every kind are doubled, when they are speedily conferred.

He that is himself weary, will soon weary the company.

He that will have the kindness of others, must endure their follies.

The first years of man must make provision for the last.

Perpetual levity must end in ignorance.

In these, and in similar cases, we should generally, in our alms, suffer no one to be witness, but Him who must see every thing.

The neglect of his studies and opportunities of improvements, is the ground of his being so badly qualified for the business. Or—is the reason of his being so badly, &c.

That Plutarch wrote the lives of Demos-

thenes and Cicero at Chæroneæ, is clear from his own account.

I wish to cultivate *a further acquaintance with you.*

He may make the attempt, but he cannot succeed.

No pains were spared by his tutor, *to improve him* in all useful knowledge.

In no scene of her life was Mary's address more remarkably displayed.

This was the *original* cause of *so* barbarous a practice.

By a variety of false insinuations, he craftily endeavored to turn the emperor to his purpose.

The beauty *displayed* in the earth, equals the grandeur *conspicuous* in the heavens.

In the health and vigor of *the* body, and in the *flourishing* state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally *invisible* to the public eye.

Many associations are *formed* by laws the most arbitrary.

These instances *will,* it is hoped be sufficient to satisfy every reasonable mind.

By rules *so* general and comprehensive as *these are,* the clearest ideas are conveyed.

He determined not to comply with the proposal *unless* he should receive a fair compensation.

There can be no doubt that health is preferable to riches.

We believe, said they to their friends, that the

Promiscuous.) PERSPICUITY, &c. 175

perusal of such books has ruined *our* principles.
Or—*ruined your principles.*

John's temper greatly indisposed him for *giving* instruction. Or—*for receiving instruction.*

Vegetation is *constantly* advancing, though no eye can trace *its gradations.*

His importunity was the reason of my consenting to the measure.

I conceived a great regard for him; and I could not but mourn for the loss of him. Or—*for the loss he had sustained.*

He was confined in his own house, by the officer who had apprehended him. Or—*He was confined in the house by the officer, by whom he had been apprehended.*

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her friend's vindication. Or—*in her own vindication.*

Men who are rich and avaricious, *drown* themselves in a spring which might have *watered* all around them.

I should prefer *his being* of rather slow parts, than of a bad disposition.

As soon as Eugenius undertook the care of a parish, it engrossed his attention.

The plan will at once contribute to general convenience, and to the beauty and elegance of the town.

Together with the national debt, the greatest national advantages are transmitted to succeeding generations.

Their intimacy had probably commenced in the happier period of their youth and obscurity.

His subject is precisely of that kind, which only a daring imagination could have adopted.

This emperor conjured the senate, that the purity of his reign might not be stained by the blood of even a guilty senator.

It is a happy constitution of mind, to be able to view successive objects so steadily, that the more important may never prevent us from doing justice to those which are of less consequence.

This activity drew over to *Virginia*, great numbers of enterprising men ; who came either in search of fortune, or of liberty, which was the only compensation for the want of fortune.

The erroneous judgment of parents, respecting the conduct of school-masters, has paved the way to the ruin of hopeful boys, and disturbed the peace of many an ingenious man, who had engaged in the care of youth.

SECTION 2.

Exercises, p. 196.

THE Greek is doubtless, a language much superior, in richness, harmony, and variety, to the Latin.

Those three great geniuses flourished in the same period.

He has made a judicious adaptation of the examples to the rule.

This part of knowledge has been always

ing, and it will continue to grow, till the
it be exhausted.

oy of twelve years of age may study these

Or—*A boy twelve years old.*

servant produced from his late master
exceptionable character.

is surprised that so great a philosopher
spend his time in the pursuit of such
as.

ends of a divine, and *those of a human*
ture, are vastly different.

cely had the "Spirit of Laws" made its
ance, when it was attacked. Or—*No*
than.

donation was the more acceptable, be-
it was given without solicitation. Or—as
given, &c.

subject is an unwelcome intruder, af-
an uneasy sensation, and *always bring-*
it a mixture of concern and compas-

accordingly draws out his forces, and of-
ttle to Hiero, who immediately *accepts*

es lay late in bed yesterday ; and this
g he *lies* still later.

reason of this strange proceeding, will
ained when I make my defence.

ve often observed him, and *this is his*
of proceeding : he *first* enjoins silence
n, &c.

having known or considered the subject,
e a crude decision.

*All of them were deceived by his fa-
ces, and all of them lost their property*

It is more than a year since I left sc

*He was guilty of conduct so atroci-
he was entirely deserted by his friends*

*No other employment than that of
seller, suited his taste. Or—no ex-
but that of a bookseller, &c.*

*By this I am instructed, and by that I
ored.*

*I pleaded that I was sincere; and, a
time, he assented to the truth of it; but
entirely escaped unpunished.*

*To this I am the more disposed, to
serve to illustrate the principles above
ced.*

*From what I have said, you will re-
ceive the subject on which I am to pro-*

*These are points too trivial to be
They are objects with which I am tota-
quainted.*

*The nearer that men approach to
er, the more numerous are their pain-
tact, and the greater will be their plea-
their pains.*

*Thus I have endeavored to render
ject more intelligible.*

*This is the most useful art which man
In dividing their subjects, the French
of sermons study neatness.*

*There is not more beauty in one of them
in another.*

SECTION 3.

Exercises, p. 198.

STUDY to unite *gentleness of manners with firmness of principle*, affable behaviour with untainted integrity.

In that work, we are *frequently* interrupted by unnatural thoughts.

If we except one or two expressions, the composition is not liable to censure.

To answer his purpose effectually, he *selected* a very moving story.

I am not able to discover whether these points are *in any manner* connected.

These are arguments which cannot be *refuted* by all the cavils of infidelity.

I was much inclined to reply to this matter.

I hope that I *shall* not be troubled in future, on this, or any *similar occasion*.

It is difficult to unite copiousness *with precision*.

Let us consider the proper means to effect our purpose.

We must pay attention to what *precedes*, and what immediately follows.

The more this track is pursued, and the more eloquence is studied, the *better* we shall be guarded against a false taste.

True believers of every denomination compose the church of God.

This is the substance of *what* has been said on the subject.

A perfect union of wit and judgment, is of the rarest things *that occur*.

Praise, like gold and diamonds, *owes its value only to its scarcity*.

Intemperance, *though it may fire the spirit for an hour*, will make life short or *miserable*.

From *the errors of their education*, all miseries have proceeded.

The disinterestedness of their conduct produced general admiration.

I viewed the habitation of my departed friend.—Venerable shade ! I gave thee a *then* : accept of one cordial drop that falls thy memory now.

We are here *to-day* ; and gone *to-morrow*.

This author is more remarkable for strength of sentiment, than *for harmony of language*.

Many persons are more delighted with correct and elegant language, than with *impassioned sentiments* and accurate reasoning.

I feel myself grateful to my friend, for the instances of kindness, which he has manifested to me. Or—*for all his proofs of kindness*.

It is not from this world that any ray of comfort can *proceed*, to cheer the gloom of the hour.

SECTION 4.

Exercises, p. 199.

It is dangerous for mortal beauty, or terrestrial virtue, to be examined by too strong a light.

Beautiful women seldom possess any

accomplishment *of mind*, because they, *for the most part*, study behaviour rather than solid excellence.

To fret and repine at every disappointment of our wishes, is to discover the temper of froward children, not of men, far less of Christians.

It is decreed by Providence, *that nothing truly valuable* should be obtained in our present state, but with difficulty and danger.

Labor necessarily requires pauses of ease and relaxation ; and the deliciousness of ease commonly makes us unwilling to return to labor.

Nothing *can be great* which is not right ; nothing *which reason condemns*, can be suitable to the dignity of the human mind.

In youth, we have warm hopes, which are soon blasted by rashness and negligence ; and great designs, which are defeated by inexperience.

To the children of idleness, the haunts of dissipation open many a wide and inviting gate, *by night and by day*.

True virtue must form one complete and entire system. All its parts are connected ; piety with morality, charity with justice, benevolence with temperance and fortitude.

Dissimulation *degrades* parts and learning ; *obscures* the lustre of every accomplishment ; and *sinks* us into universal contempt.

Positive as you now are in your opinions, and confident in your assertions, be assured *that the time approaches*, when *both men and things* will appear to you in a different light.

In this age of dissipation and luxury, how many avenues are constantly open that *lead* to the temple of folly !

By extravagance and idleness, and *the vain ambition* of emulating others in the splendid show of life, many run into *expense beyond their fortune*.

Objects are *distinguished* from each other by their qualities : they are *separated* by the distance of time or place.

Clarendon, being a man of extensive *capacity* stored his mind with a variety of ideas ; which circumstance contributed to the successful exertion of his vigorous *abilities*.

SECTION 5.

Exercises, p. 201.

The highest degree of reverence should be paid to youth ; and nothing indecent should be suffered to approach their eyes or ears.

He who is blessed with a clear conscience, enjoys, in the worst conjunctures of human life, *a peace, a dignity, an elevation of mind, peculiar to virtue*.

In a few years, the hand of industry may change the face of a country ; *but it often requires as many generations*, to change the sentiments and manners of a people.

When the human mind dwells *long and attentively* on any subject, the passions are apt to grow warm, interested and enthusiastic : *and often force into their service* the understanding which they ought to obey.

Some years *afterwards*, being released from prison he was, *by reason of his consummate knowledge of law and military affairs*, exalted to the supreme power.

The discontented man *is never found without a great share of malignity*. His spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected.

We cannot doubt *that all the proceedings of Providence, when fully understood*, will appear as equitable as now they seem irregular.

All that great wealth *generally gives above a moderate fortune*, is, more room for the freaks of caprice, and more privilege for ignorance and vice ; *a quicker succession of flatteries*, and a larger circle of voluptuousness.

The miscarriages of the great designs of princes, are recorded in the histories of the world, but are of *small use to the bulk of mankind*, who seem very little interested in *admonitions against errors which they cannot commit*.

Were there any man who could say, *that he had never in the course of his life, suffered himself to be transported by passion, or given just ground of offence to any one, such a man might have some plea for impatience*, when he received from others unreasonable treatment.

Christianity will, at some future period, influence the conduct of nations as well as of individuals. But this *event, though its greatest, will probably be its latest triumph ; for it can*

be effected *only* through the medium of private character : *and it will therefore be a change* not rapid in its progress, and visible at every step ; but gradual *in its advances*, and *perceptible only* when considerable effects have been produced.

The British constitution *stands among the nations of the earth like an ancient oak in the wood*, which after having overcome many a blast, over-tops the other trees of the forest, and commands respect and veneration.

SECTION 6.

Sec Exercises, p. 202.

What an anchor is to a *ship in a dark night, on an unknown coast, and amidst a boisterous ocean*, that is the hope of future happiness to the soul, when *distracted* by the confusions of the world. *In danger, it gives security ; amidst general fluctuation, it affords one fixed point of rest.*

Our pride and self-conceit *render us quarrelsome and contentious*, by nourishing a weak and childish sensibility to every fancied point of our own honor or interest, while they shut up all regard to the honor or interest of our brethren.

If there be any first principle of wisdom, it is *undoubtedly* this : the distresses that are removable, endeavor to remove ; *those which cannot be removed*, bear with as little disquiet as you can : *in every situation of life*, there are comforts ; *find them out*, and enjoy them.

Instead of aspiring *beyond* your proper level, bring down your mind to your state; lest by aiming too high, you spend your life in a train of fruitless pursuits, and bring yourself at last to a state of entire insignificance and contempt.

Often have we seen, that what we considered at the time, as a sore disappointment, has proved in the issue, to be a merciful providence; and that, if what we once eagerly wished for had been obtained, it would have been so far from making us happy, that it would have produced our ruin.

Can the stream continue to flow when it is cut off from the fountain? Can the branch flourish when torn away from the stock which gave it nourishment? No more can dependant spirits be happy, when deprived of all union with the Father of spirits, and the Fountain of happiness.

Prosperity is redoubled to a good man, by his generous use of it. It is reflected back upon him from every one whom he makes happy. In the intercourse of domestic affection, in the attachment of friends, the gratitude of dependants, the esteem and good will of all who know him, he sees blessings multiplied round him on every side.

He that would pass the latter part of life with honor and decency, must, when he is young, consider that he shall one day be old; and remember when he is old, that he once was young. In youth he must lay up knowledge for his support, when his powers of acting shall

forsake him; *and in age* forbear to animadvert with rigor, on faults which experience *only can correct.*

Let us consider that youth *is not of long duration*; and that *in maturer age*, when the enchantments of fancy shall cease, and phantoms dance *no more* about us, we shall have no comforts but *the approbation of our own hearts*, the esteem of *wise men*, and the means of doing good. *Let us live as men who are sometime to grow old*; and to whom it will be the most dreadful of all evils, to count their past years only by follies, and to be reminded of their former luxuriance of health, *only by the maladies which riot has produced.*

CONTENTS.

PART. II.

ORTHOGRAPHY.

- AP. 1. Corrections of the false Orthography, arranged under the respective rules . . . 3
2. Corrections of the false Orthography, promiscuously disposed - - - 8

PART. III.

SYNTAX.

- AP. 1. Corrections of the false Syntax, arranged under the rules - - - 21
2. Corrections of the false Syntax, promiscuously disposed - - - 36

PART. IV.

PUNCTUATION.

- AP. 1. Applications of the Comma, disposed under the particular rules - - - 104
2. Insertions of the Semicolon and Comma - - - 117
3. Applications of the Colon, &c. - - - 118
4. Insertions of the Period, &c. - - - 120
5. Applications of the Dash ; of the Notes of Interrogation and Exclamation ; and of the Parenthetical characters 122
6. Corrections of the promiscuous instances of defective punctuation - - - 122

PART V.

PERSPICUITY AND ACCURACY.

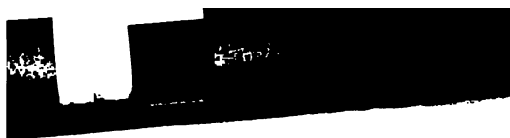
First, with respect to single words and phrases.

CHAP. 1. Corrections of the errors that relate to	
Purity	136
2. Corrections of the errors that relate to	
Propriety	138
3. Corrections of the errors which respect	
Precision	147

Secondly, with respect to the construction of sentences.

CHAP. 1. Corrections of the errors which relate	
to the Clearness of a sentence	143
2. Corrections of the errors relating to the	
Unity of a sentence	155
3. Corrections of the errors which respect	
the Strength of a sentence	158
4. Corrections of the errors that relate to	
Figures of speech	170
5. Corrections of the errors in the chapter	
of Promiscuous Exercises	173

~~~~~  
A. W. THAYER, Printer.  
~~~~~





[REDACTED]

1

2

3



